

DOMESTIC MISSIONS
OF THE
Protestant Episcopal Church.

OCTOBER, 1855.

How It Works.

DIVERSIONS FROM OUR FUNDS.

No one object of importance which claims the sympathy and charities of Churchmen, has so much to contend with as the cause of our Domestic Missions. It suffers sadly from sheer thoughtlessness on the part of its sincere friends. So true is the wisdom of Solomon—"Open rebuke is better than secret love." How shall we do, then, when our friends forget their very friendship for us, and allow us to go unaided and uncheered? One excellent brother in a distant diocese, writes—"I really thought I had sent you a collection, but I find it was taken for Nashotah," and when remembering us kindly, he took a contribution for us, he gave more than one-half of it to a needy brother in his diocese, who happened to need and call for aid just then.

And then, the Bishop of Iowa is active and earnest in his calls for aid, and an appeal from Texas comes, and another valued friend who, had led us to look for liberal aid, tells us he really cannot help it, but that only the *gleaning* is left for us, and our only comfort was to hear from him, "that the gleaning of the grapes of Ephraim is better than the vintage of Abiezer." We found it indeed, good gleaning, for his parish is a well cultivated field, but it was far from being the rich yield of the full and flowing vintage of Ephraim. And then, another brother would be glad to help us, but he has so many *pledges to*

redeem, that he cannot now. And thus the great work of the Church must stand still, while some Church is being built, or some local claim because importunate, is heeded. And again, from the prevalent impression that the Domestic Committee are doing well, the immediate sympathy, all runs in other channels, and *our summer brooks are dry.* This is the plain, unvarnished statement of our true condition, and our urgent wants. We are behindhand now, and shall be sadly in arrears, unless our friends shall promptly come to our relief. Our very supposed prosperity will be our ruin, if this wrong impression shall prevail, that we can be doing well while the streams of our supply are cut off, or turned in other channels than our own. We have no conflict with, no envy of, any other calls and claims. It is not that we would take from them, but we do protest against doing for them, being pleaded as a reason for forgetting us, or our supposed prosperity hindering any sympathy or contributions which would else flow freely to our aid. We also would protest against the sum we raise being placed in studious contrast with the amount contributed for Foreign Missions, as a fair estimate of the interest and work of the Church in Domestic Missions. While for Foreign Missions there is but one channel, Domestic has its many forms and tributary streams—our general Board, the large amounts raised for Diocesan Missions, (\$20,000 in New-York and Pennsylvania alone) the liberal contributions made directly to the Bishops, the various efforts made for churches, schools and colleges, the liberal remembrance of Nashotah and the Indians under Mr. Breck, the vast amount secured for building churches and parsonages, and the investments in Church lands, projected or secured, these all are contributions for Domestic Missions, which, added up, would swell the amount the Church is doing and giving, by thousands and by tens of thousands.

The great majority of all classes and shades of opinion and feeling in the Church are fully persuaded that the cause of Missions is too high and holy a ground for any narrow aims, or aught else than a Catholic and Christian spirit. While it breathes this spirit, it breathes freely, it works truly, it unites

all the good and the true in one common, earnest, unselfish, holy aim—the glory of God, the spread of his Gospel, and the conversion and salvation of sinful men. Right glad and thankful are we for the growing proofs that so many are actuated by this spirit, and bring forth its blessed fruits. They feel with one accord, that the true Missionary spirit and work, is the common ground, the uniting bond of the Church and the Gospel. As such, let us cherish the spirit, let us do the work with one heart and mind, and “God, even our own God, will give us his blessing.”

We have a great work to do, and to do it, we must have means. Our only hope of these, is in the enlightened, steady interest and sympathy of the friends of our good cause! There are enough of these, if they would rouse and rally, and unite and work, and pray, and give. We call upon them all to rally on our side; never was there more urgent need! Our aims are good, our cause is just. Good men and true, come one, come all, and “GOD DEFEND THE RIGHT.”

California.

From Rt. Rev. W. Ingraham Kip, D. D.

“I avail myself of this opportunity to keep you informed of my official acts during the last three months.

“*May 2d. (Wednesday)*—Our convention met in Grace Church, in this city. Last year at this time Rev. Mr. Wyatt was the only settled minister in the Diocese. Now, we have in addition, Messrs. Large, Pratt, Hager, and Hill, besides Mr. Sytle, Missionary to the Chinese, and Rev. Mr. Shepherd, Rector of the Female Seminary of this city, who have all joined us during the past season.

“The Convention met for two days, but its proceedings have, before this, reached you in other ways. A number of important arrangements, with regard to the Diocese, were made, and the clergy separated to their different fields of labor, feeling, I believe, that they could ‘thank God and take courage.’

"*May 10th. (Thursday)*—Left home in the steamer for Sacramento. At Benicia, Rev. Mr. Hill, who had officiated there the previous Sunday, and was on his way to his parish at Nevada, came on board, and for the night occupied part of my stateroom. Between 11 and 12 o'clock we were aroused by a series of terrible crashes, followed by a rush towards the stern, and the shrieks of the terrified passengers. We found that the machinery had broken, throwing the walking beam over into the saloon, which it reached by crashing through the hurricane-deck above, grinding everything in the saloon, with which it came in contact, into splinters. It then went through the next deck and the main deck below, when another revolution of the wheel, threw it around, demolishing everything within reach. In two minutes damage had been done to the amount of \$20,000. It went through the deck about twelve feet from our stateroom, but as most of the passengers had retired to their beds, and its direction was through the centre of the saloon, most providentially, no stateroom was touched, and no one injured. Had it been an hour earlier, when many were about the saloon, there would have been a great destruction of life.

"We soon drifted ashore, and in half an hour, an opposition steamer coming up, took us in tow, and we reached Sacramento at half-past 4 A. M.,

"At 6 A. M., left Sacramento for a long ride over the mountains into El Dorado county, the stage having nine inside, and eight outside, beside the driver. After reaching the mountains it began to rain violently, though I had hoped it was so late that the rainy season was over. We reached Coloma towards evening. The first object that greeted my sight as we entered the town, was the pretty Church which had been erected since my last visit, the only house for public worship in the place. It is now under cover, and can be finished in a couple of months.

"On Saturday, drove over to Placerville, eleven miles distant, with a gentleman of Coloma, who knew the country, and kindly volunteered to be my guide. Much of the road is

California.

through the mining region, a wild and picturesque country. Placerville itself contains about 5,000 inhabitants. The Presbyterians and Methodists have each a house of worship, but our service has never yet been performed there. My object was to inquire into the prospect of establishing the Church in this place, and, if possible, become acquainted with some of those who were Churchmen at home. The short time, however, that I remained, and the necessity of returning the same evening, prevented my making the definite arrangements I had hoped. I learned, however, that there were a number of Church people there, and probably the notice of a single service would bring them out, and make them known to each other. One gentleman whom I questioned on the subject, gave me an answer which is a perfect illustration of California indifference on religious subjects. After professing his ignorance as to the religious tendencies of his neighbors, he said—‘Here, when a man comes out, we investigate his political creed and his financial ability ; but we never inquire into his religious belief.’

May 13th. (Fifth Sunday after Easter)—The Court House in Coloma was well filled for our services, both morning and evening, on which occasions I read prayers and preached. In the afternoon I visited a little Sunday-school of about thirty scholars, the only one in the place, conducted the services and addressed the children.

“*May 14th. (Monday)*—Remained for the purpose of visiting the different members of the Church, and also giving some advice about the interior and chancel arrangements of the new building. It will seat about 300 persons, and, when finished, have cost about \$4,000. Nothing now is wanting to this place but a clergyman, to build up the Church before the different denominations have time to enter and occupy the ground. This would be a centre of influence to many other places. Besides Placerville, Georgetown (a town larger than Coloma) is only six miles distant.

“*May 15th. (Tuesday)*—Left at half-past four A. M., for Sacramento, which we reached at noon, and the same evening returned by steamer to San Francisco.

"*June 11th. (Monday)*—Left San Francisco at four P. M., in the steamer for Sacramento, on a visit to the northern mining districts. Before daylight we reached Sacramento, when I took another steamer for Marysville. After a few hours' sail on the Sacramento river, we entered the narrow Feather river, where often the guards of our boat were brushed by the branches of the trees, as we swept along by the shore, while we frequently grounded in endeavoring to turn the sharp angles of the river. A more delightful sail, however, I have never taken. The day happened to be unusually cool for the season; everything was in the glory of an early California summer, and the whole atmosphere was pervaded by the perfumery of the wild vines on the shores. A mile from Marysville, we entered the Yuba river, and reached our destination about the middle of the afternoon.

"The next day (*Wednesday*) was spent in visiting members of the Church, in company with the Rector, Rev. Mr. Hager. In the evening, service was held in the public Court room, which is now used by the congregation. Evening prayer was read by the Rector, when I preached, and at the close of the service delivered an address to the people, on the necessity of their proceeding immediately to the erection of a Church edifice.

"*June 12th. (Thursday)*—Left Marysville at half-past six A. M., for Grass Valley. Our course was, part of the way, by the side of the Yuba and some of the most celebrated mining grounds in the State. The heat of summer had, however, already much diminished the supply of water, and I noticed that the number of miners employed, was much less than I had seen last year, when I passed in the early spring. The farmers were reaping their first harvest on the wide plains beyond Marysville, and we sometimes passed single fields of at least one thousand acres each, waving with the yellow grain, with a profusion of which an eastern farmer cannot imagine. Towards noon we reached the mountains, when, every few miles, we would all be obliged to leave the stage, and on foot toil up some peculiarly steep or rocky hill. Our passengers formed a variegated assortment, consisting of rough miners in their flannel shirts, with

revolvers buckled round them, Americans, Californians, Mexican women speaking no English, Chinese, and a negro.

"We passed, occasionally, small settlements of the degraded Digger Indians, some of whom were sitting not far from the road, engaged in pounding acorns, which, with roasted grasshoppers, form their principal food. Almost entirely naked, some were rendered more hideous by being in mourning. When an Indian dies, his body is burned, and the ashes having been mixed with pitch, which they procure from the pine trees, is smeared by the surviving relatives over their face and bodies, where it remains until it wears off.

"At two o'clock, we stopped for dinner at a little village called 'Rough and Ready,' and about four reached Grass Valley.

"This place, in connection with Nevada, four miles distant, on the other side of the mountain, is the Missionary ground of the Rev. Mr. Hill. The next day he came over from Nevada to meet me, and a great portion of the day was spent in visiting the different members of the Church at Grass Valley.

"*June 17th. (Second Sunday after Trinity)*—In accordance with notice given, we had service in the usual place, a public hall, which was entirely filled on the occasion. Mr. Hill read prayers, when I preached, and afterwards read the Baptismal service, for the reception of a child which had formerly been privately baptized.

"At two o'clock, I crossed the mountain to Nevada, where arrangements had been made for service and confirmation at four o'clock. The Congregational house of worship—as on my former visit—had been kindly offered for our service, and was entirely filled with an attentive congregation. After prayers by Mr. Hill, I preached on Confirmation, and then administered that rite to *five* candidates, addressing them at its conclusion.

"By particular request, another service was held in the same place, in the evening, when, in accordance with a notice given after Evening Prayer, by Mr. Hill, I preached a sermon to young men. It is of this class that the greater part of the congrega-

tions in California are necessarily composed, and on this occasion a large body of them was present.

"The greater part of the next day was spent with Mr. Hill in visiting some of his parishioners, and in the latter part of the afternoon I returned across the mountain to Grass Valley.

"It is remarkable, the difference which a single year has produced in these two places. It is not only in the physical changes, by the erection of substantial edifices, but in the change in the elevation of the whole moral tone of the population. Only a month has passed since the laws went into operation for the closing public gambling-houses, and suppressing Sunday amusements, and public sentiment has entirely sustained their enforcement. Instead, therefore, of the din and noise which I found here last year, the streets of both these places are as quiet on Sunday, as those of most towns at the east.

"I cannot forbear recording my gratification at the success which has attended the labors of Mr. Hill in this region. Probably, a more difficult field could not have been found in the State, or one where less attention was paid to religious services. With very few to hold up his hands, he began at Nevada about four months ago, with an average congregation of about thirty; it has already increased to one hundred and twenty, while this confirmation was the first ever held in any of the mountain towns. The Church, too, is becoming established at Grass Valley. Every Sunday, service is held at the latter place in the morning, and at Nevada in the afternoon, Mr. Hill generally crossing the mountain on foot to keep his appointment. He confidently expects, that this autumn, (after nine months Missionary duty) he will be able to dissolve his connection with the Domestic Committee, and Nevada become a self-supporting parish. Efforts are now making to procure another Missionary for Grass Valley, that he may, in a few months, confine his labors entirely to Nevada.

"*June 19th. (Tuesday)*—I was called at 2 A. M., to be ready for the stage which came through shortly after—a large wooden wagon, with twelve passengers—and we began our eleven hours' ride to Sacramento, a distance of about seventy

miles. It was a relief when day broke, and the driver of our heavy vehicle had some opportunity of avoiding the rocks as he went down the mountain. About seven we stopped for breakfast, and as we descended the mountain, the whole valley of the Sacramento was before us, stretching in an unbroken plain far as the eye could reach, dotted here and there with oaks. At 9 o'clock we reached Bear river, and entered on the plain. From this time until near 2 P. M., when we reached Sacramento, we had a most fatiguing ride, cramped up so that we could hardly move, the thermometer at 103°, and clouds of dust suffocating us. We were, however, in time for the steamer, and at 10 P. M. I was once more at home.

"*July 2d. (Monday)*—Left in the steamer for Benicia to hold service on Tuesday evening. Notice having been given the previous Sunday by Major Townsend, who officiates as lay-reader, the room which had been fitted up as a chapel was well filled. After the Second Lesson, I baptized two infants. During the few days I remained, my time was occupied, as far as necessary, in visiting the members of the parish.

"Seven miles from Benicia is Villajo, for a short time in early days, the capital of the State. But the Legislature deserted it—the infant town sank again almost to nothing—and when I passed it last December, there were but seven houses. Since then, from the employment of several hundred workmen at the Navy Yard at Mare Island, directly opposite, it has risen again as suddenly. As these employees cannot live on the island, which is United States ground, they reside on the opposite side of the river, and have thus again built up Villajo. A small Methodist chapel has been erected there, and there is a general Sunday-school taught by the ladies from the Navy Yard.

"Notice having been previously sent, on Friday afternoon I left Benicia for Villajo, in the ambulance of the garrison, with two of the officers and two ladies. Upon reaching Villajo, a boat was sent over from the Navy Yard, and we spent an hour with the families of the officers. At eight o'clock, in company with several of the officers and their families, we re-crossed

to Villajo, where I read service and preached in the chapel. Notwithstanding the short notice given, a number of the workmen were present, forming a good congregation. Extensive works are now constructing at the Navy Yard, which must become the largest naval depot on this coast, and I trust that before long, arrangements can be made to station there a naval chaplain, who can officiate half the day at Villajo.

"We returned the same night, reaching Benicia at eleven o'clock. The next day was one of the hottest I ever felt, the thermometer in the coolest place in the house, stood at above 100°, while in the open air it was above 125°. Visiting, therefore, was out of the question, and having accomplished the objects for which I left home, I was happy that evening to return to the sea breezes of San Francisco.

"*July 12th. (Thursday)*—In the afternoon left by steamer for Stockton, to officiate on Sunday. The home of the esteemed Rector, Mr. Large, was a house of mourning, he having, in the previous week, lost an only child. On Saturday evening I lectured before the "Young Mens' Christian Association"—a society designed for the religious and mental improvement of its members, its object being to seek out young men who arrive strangers in the country, and bring them into proper associations. A part of their plan is to have a course of lectures during each season. A portion of the last two days of the week was also spent, in company with the Rector, in visiting members of the parish.

"*July 15th. (Sixth Sunday after Trinity)*—We had services, morning and evening, in the large hall of the Court House, which was well filled. On both occasions the Rector read prayers and I preached, and in the morning also read the Ante-Communion service. A Confirmation was also to have been held on this day, but the late domestic affliction of the Rector, and the protracted illness of his child, had prevented him from making the necessary preparation. It was therefore deferred until the last Sunday of August, when I intend (D. V.) again to visit Stockton. On Monday, I returned to San Francisco, reaching there Tuesday morning.

*"July 25th. (Wednesday)—*Went to Oakland, where the Rev. Mr. Syle is temporarily in charge of St. John's parish. Notice having been given on the previous Sunday, we had service in the evening, in the little chapel, which was well filled. Mr. Syle read prayers and I preached.

"The rest of my time has been spent in my duties as Rector of Grace Church, in this city. The congregation has now attained a size which could employ the undivided attention of any one clergyman. Two Missionary stipends will be given up October 1st, and we much need Missionaries to occupy the new places to which they will be transferred."

Stockton—Rev. Joseph Large.

"SINCE last I wrote you, God, in his inscrutable providence, has seen fit to visit us with affliction, by taking to himself our dear little girl. She departed this life on the morning of the fourth of July, from a severe attack of acute hydrocephalus. Though the dispensation be dark, and hard for nature to bear, we are yet enabled to bow, in submission, I hope, to the divine stroke in the full persuasion that it was the doing of an all-merciful and gracious God, and that it is therefore intended for good.

We continue to use the Court-room for public service, but our people are getting tired of it, and there is a general desire that we should have a Church edifice of our own. Preparations are now being made for that purpose, and we shall probably have the corner-stone laid at the Bishop's next visitation, which is appointed for the latter end of the present month. I trust it will be up and ready for use before the rainy season sets in. The Bishop spent the sixth Sunday after Trinity with us, and preached both morning and night to a large and interested audience. From peculiar circumstances it was thought advisable to postpone the confirmation till the last Sunday in this month. There are several candidates in preparation for that Apostolic rite. Our usual congregation continues about the same, but we are assured that it will be much larger when we

have a Church edifice, as many feel indisposed to go to worship on Sunday, to the same room in which they have been wrangling over litigated cases of law during all the week. The associations, in many instances, are far from being of a soothing and hallowing kind.

“On Sunday, the eighth after Trinity, I preached in the afternoon at French Camp, a small settlement, five miles south of Stockton. Several of my congregation went out with me. The place of worship was the school-house. There was a very good audience. I had taken along a dozen prayer-books, which I distributed among the congregation. By a little explanation how to use them, and by directing them to the page, as we proceeded, we had the whole evening service, with full and loud responses. It was the first time the Episcopal service had ever been used here, and most of the congregation were entire strangers to it. I have never found any difficulty wherever I have been, in having the entire service, if we have had the prayer-books. Persons generally are very ready to respond, if they are only directed how to find the places. I found two Episcopal families here, and two communicants of the Church. Last Sunday afternoon I preached there again, and have an appointment for next Sunday.

“On Thursday last there came a request to me, to attend a funeral at Campo Seco, a little mining town of six or seven hundred inhabitants, about forty miles from here. Early next morning, in company with a gentleman of this place, a friend of the deceased, I started. I had not been in any part of the mining region, as yet, so that the journey promised to be rather interesting than otherwise, independently of the object of my visit. The morning was cool, rather too cool without an overcoat—but as is the case here for three-fourths of the year—the sky was clear, the sun shone brightly, and the air was fresh and bracing. The country, for the first twenty miles, was very much as it is around Stockton—perfectly level, with large oak trees at distant intervals, giving the whole the appearance of an old orchard. It is mostly taken up by settlers, and partially improved. The fences generally are of wire, with a ditch on one

side ; the fields are large, some of them, I should think, as much as one thousand acres. The soil is rich, but at this season everything is dried up, and you see nothing green but the trees, and the little patches of shrubbery around the farm-houses, which the inmates have sedulously irrigated. The last twenty miles was among the hills—foot-hills as they are here called—they being the steps, as it were, to the lofty range of the Sierra Nevada. The road was good, and the scenery at times beautiful. These hills are mostly cone-shaped, and thrown together irregularly, leaving intervening vallies, some containing only a few acres, and some a few thousands, in which there is generally a hotel and one or more ranches.

“The first we saw digging for gold were a few Chinamen in the bottom of a ravine, through which ran a small muddy rivulet. We did not stop to inquire of their success. About noon we arrived. The funeral had been appointed at 3 o’clock—was at at one of the hotels—there was quite a large attendance, and they listened very attentively as I endeavoured to speak to them the word of life. After the funeral, a request was sent to me to preach again at night, in the school-house. I gladly consented, and when evening came had a crowded house. I found here three or four Episcopalians, from whom, and from others, I received a pressing invitation to visit their place again.

“I spent an hour or two in the afternoon in wandering around among the miners, saw them at their work, and in their tents, and finally concluded that digging for gold was not altogether the delightful occupation that it seems to many in the distance. I learned, however, that the miners here were generally doing well. Next morning I took the stage and returned home.

“P. S.—The climate here is delightful. We have had but two days this summer, when the thermometer rose to 100°, and during both these there was a fine breeze all day. The evenings here are cool and pleasant. It is only in the middle of the day, from 12 to 3 o’clock, that it is ever uncomfortably hot. Think of having, as we had last year, by record kept at the Insane Asylum at this place, out of the 365 days of the year,

298 in which the sun shone brightly from morning till night! and of the remaining 67, 30 at least, that were simply cloudy, without rain or storm. A rainy day now, would be a variety as well as a luxury. But we cannot look for it before November!"

Maine.

Brunswick—Rev. W. S. Chadwell.

"Among the labourers in the Lord's vineyard, are to be found several able clergymen, who first learned the ways of the Church in this little parish. If we succeed in averaging one clergyman from each class that graduates here, we may consider our labour not lost.

"But there is good hope that in time there will be a parish here to support itself. The prejudice, once so strong here, is gradually disappearing. Many are now willing to allow that Churchmen can be tolerable Christians, who once could see no good in them, or the system to which they belong. But the growth of the parish will be slow. All the older portion of the town are tenaciously fixed to some particular denomination, (the Congregational is the leading one). The increase of the inhabitants from other towns is small, yet the courage and zeal manifested by the little flock that the Church has gathered to her fold, was never greater. In God's own good time, we hope to see their labours and prayers crowned with his blessing."

Mississippi.

Grand Gulf—Rev. John Philson.

"Upon my appointment last year to the charge of this Mission, I found the number of Church families very small. A period of nearly seven years had elapsed since any regular services of our Church had been held here, and during this interval, several of our members had died, and some had removed elsewhere.

"At the same time, through ignorance and the misrepresentations of interested persons, a strong prejudice had arisen against the forms and ceremonies of the Episcopal Church; and the little band of Episcopalians, who still preserved their fidelity, seemed almost afraid to avow their own principles. Our services and sacraments were cordially welcomed back, however, by these few: and I think I may say, without assuming too much, that not only have our own members taken courage, but also that an interest is awakened among those who are not with us, if anything is to be inferred from their more regular and respectful attendance upon our services.

"I have baptized fifteen children and one adult, in this place, up to the present time, and have solemnized seven marriages.

"I have also recently organized a Church on Lake Saint Joseph, in Tensas Parish, Louisiana, immediately opposite Grand Gulf, which presents a very promising field for Missionary enterprise. In that parish I have baptized fifty-seven young persons and children, white and colored. I hold service there on each alternate Sunday. The attendance on public worship is very encouraging. I humbly commit both these works into the hands of Him, without whom nothing is strong; nothing is holy."

Wisconsin.

Juneau, &c.—Rev. L. D. Brainard.

"SINCE my last report, I have been holding stated services at Mayville, Juneau, and Horicon, and occasional services at other places. As I have not yet found the means to purchase a horse, I am obliged to go to my stations on foot. I have frequently walked twenty-four miles on a Sunday, and preached twice. This tedious and laborious exercise is at times rather discouraging, even to a western deacon. We have lost, by removal, several of our members, whom we could ill afford to spare. But we must expect such events in all western towns. Very few of the people at these stations ever heard our primitive and

scriptural liturgy before I came among them ; yet still our congregations are steadily on the increase, and many are looking with interest towards the Church, and I trust will shortly join our numbers. At Mayville, we have already subscribed about \$500 for a Church building, but in all probability we shall not be able to build for a year or two yet, on account of the increased price of materials. We need a Church building here very much, as we have nothing but a school-house to hold services in. Since my last report, I have baptized eight children, married two couples, and read the burial service and preached at two funerals.

"I feel quite encouraged in my labours, and hope ere long (if our Church people don't move away) to be able to organize two or three parishes."

Missouri.

St. Louis—Rev. Dr. Massock.

FOREIGN POPULATION.

"In my first report to you and to the Bishop of Missouri, I have stated that by the blessing of God, something has been done during the past year in this new place of Missionary labor, for the glory of God. Vastly more might have been accomplished, had I possessed more means for moving and encouraging the depressed minds of the despairing people. The measure of success we have realized, gives us great encouragement for the further prosecution of our enterprise, and will, I doubt not, be so esteemed by all righteous and faithful men. They will continue the fostering care and support we need, by which we have been enabled to make so auspicious a beginning.

"The earnest attention of the friends of religion and enlightenment cannot too soon be concentrated upon this subject. It is one in which every citizen of the Western Reserve has a deep interest. The warm-hearted interest and affection of Christians through this region, seem to be clustered round our enterprise as one identified with the cause of Christ. Many worldly-minded persons seem also to appreciate the religious character already gained for the new converts, and they desire our prosperity for the sake of the general influence resulting to the benefit of other coming generations.

"If to educate the children of the Church, to train servants of the Gospel, to cultivate piety, and to labour for the conversion of souls, and to seek the general advancement of Christianity, constitute a religious work ; then is ours in aim, certainly, a religious work. By God's blessing, we are permitted to say—'O Lord God we are spreading thy seed in thy ground ; but without thy heavenly dew there cannot be hoped the smallest fruit.' This is the bright side of the picture. In connection and yet in contrast with

these things, we are made sensible in various ways of the strong irreligious influence which so predominates at the West. We tremble at the thought of these influences gaining the ascendancy. We are stimulated by them to greater efforts, under the conviction that our only security against such a catastrophe, is an humble waiting on God, with the most vigorous cultivation of the spirit of piety, according to our wisdom and ability.

"Now we must know that nothing in human history is more wonderful than the unfoldings of divine Providence in reference to this country. Whether the tide from Europe will in future increase or diminish, is a question which no human calculation can settle. It has a fountain of nearly sixteen millions, while that of Ireland is reduced to less than six millions. There can be no doubt, that tendencies to emigration will increase the world over, as facilities for it are multiplied. These will soon be such, that population will flow from the densely peopled to the vacant portions of the earth's surface, almost as easily and naturally as the radiation of light goes on between bodies of heterogeneous temperatures. On the whole, it seems reasonable to conclude that the day is fast approaching, when the proportion of foreign immigrants will reach the maximum, but they will not injure the principles of the Gospel, when rightly managed and employed.

"The position which we have now gained, enables us to see and feel the unspeakable importance of giving the utmost possible vigor to every instrumentality which is adapted to aid in the enlightenment and salvation of this nation.

"In fact, the emigration to this land is very large. The Germans, Poles, Bohemians, etc., etc., in Missouri, may be estimated at more than two-thirds of the entire population. As they write home to their friends, greater and greater multitudes are daily coming. Many of them come to this land for bettering their condition; but the greatest part of them leave Europe for political troubles, and for disappointed hopes in the struggles. Amongst these emigrants, about three-fifths are nominal Protestants, but of these many are Rationalists, in reality, Infidels. The ministration of Roman Catholic priests, and of Lutheran and Evangelical preachers, altogether, does not reach half of this multitude. Many children are gathered by the American churches into Sunday-schools, especially in St. Louis, but the great mass of the people are as sheep without a shepherd. Many of the Papists (more especially the Germans and Bohemians) are ready to read the Bible and to hear the preaching of the Gospel.

"It is, no doubt, desirable that the Germans and Bohemians, etc., should become Americans as fast as possible, and that all their children should learn English. Such is our wish and the wish of the American public. But the multitudes of foreigners coming over from Europe, in adult life, cannot be expected to learn English very soon. The Gospel must consequently be preached to them in their vernacular language, or not at all. They must be cared for, and the foundations for many generations must be laid in them and in their children. It may be too late to attempt to do a few years hereafter, what may be done with little difficulty now. But the condition of the Bohemian emigrants, is the most deplorable one—as they brought no wealth with them into this country, and cannot find any employment on account of their not speaking English. They are the most miserable creatures in this hemisphere. Everybody prefers to take, in service or labor, an Irish or German, rejecting the Bohemian. Yes, the Bohemians are indeed struggling between life and death! They are as yet

destitute and poor, but their industry and frugality will in due time make them rich.

"I feel my own inadequacy to meet the demands which the time and the place are making upon me. But there must be men who can meet them, and they must have instruments appropriate to the work they are called to do. Here must be further observed that the great flood of foreign immigration moves westward, and pours into the forests and over the prairies, even beyond the Missouri limits. They form everywhere colonies and extended settlements, accumulate in cities, and compose a large portion of the material which constitutes our new and rising States. It is, therefore, our incumbent duty to think and to look incessantly forward, asking and inquiring:—How can the increasing multitudes which are poured upon American shores, be so incorporated with our body that they may become one with us in religion, principle, spirit, influence, and harmony.

"While we must earnestly care for the welfare of our own people, it would be against the laws of nature and of God to despise and reject those who are coming to us as brethren, and call for aid and protection. Unless this be done, our country will soon cease to be an asylum for the outcasts of other lands. Vain will it be to cross the ocean, in order to escape the horrors of civil or ecclesiastical despotism.

"It is generally known that flocks of Jesuits and Roman priests, filled with European gold, are continually moving up and down the Mississippi and Missouri rivers, and through all the cities of the West, shrewdly laying hands on depreciated property, and thus at vastly reduced prices, securing places for churches, cathedrals, schools, colleges, and raising up houses and wealthy colonies. There has, perhaps, never been a period in American history, when Jesuitism made more striking and rapid advances than at this very moment. Their literary institutions, too, stand round about in stupendous multiplicity, and almost in Gothic grandeur, which may be assimilated to the Pyramids and Obelisks of Egypt, mocking the poor and simple Protestant churches and colleges, and insulting the slowly advancing Reformation, saying—'These men began to build, and behold they cannot finish.'

"I can assure the Protestant public (because it is an evident fact) that the Roman appropriations made to this country, sent from Europe for Roman Catholic Missions, since 1830 to 1838, amount to \$340,063, and from 1838 to 1855, the auxiliary moneys sent from Europe, surpass that amount above twofold, threefold, and even fourfold.

"Thus, Protestant brethren, there are, wherever we turn our eyes, motives of irresistible power, which forcibly urge us to exert our most vigorous efforts on the divine work now before us.

"The final destiny of the West must be accounted among the unsearchable mysteries of the providence of God. If the hinge of destiny is only five or ten years distant, then the strength of the churches must be made to bear upon those influences that can be brought into speedy action, and however important given instrumentalities and influences may be to subsequent periods, or to future ages, it is regarded as a waste of energy and resources, to divert anything from what is needed to meet the present emergency.

"It is true that a voice like that of Gabriel's trumpet, sounds in the ears of the true followers of Christ, to rouse them to the utmost efforts, and urge them to increase a thousandfold greater influences, and thus make all possible haste in the sublimest work that ever passed upon the Church; but if these limited periods, for the time being, bound the scope of our vision, at

the beginning of each successive one, we shall not only be forced back to our starting point, but compelled to begin anew under fearfully accumulated disadvantages. The heterogeneous character of our western population gives great strength to these views. There are to be found thrown together the representatives of almost every nation in the old world, as well as the new, each with his own language, his own plans, his own prejudices, his own religion. The antagonistic elements are in contact, but refuse to unite; and as yet no angel or spirit has been found sufficiently potent to reduce them to the most desired and holy unity. The iron is mixed with miry clay, and so repellant are the elements of society there, that they cannot cleave to one another, even as iron is not mixed with clay or stubble. As yet, no common sympathy binds them together, no one great heart sends its generous blood throughout the system to impart to each member a healthful and vigorous vitality.

"It is delusion, indeed, to think or suppose that one moral act or one preaching can be applied at one extremity, and like an electric fluid can at once pervade the whole mass and convert all the hearers. There may be occasional and sudden flashes of power producing marvellous results, but these are exceptions, not rules. A single eclipse makes more impression upon the human mind, than a couple thousand regular settings of the daily visible sun. In the moral as well as in the natural world, seed time and harvest succeed each other. Their exact periods are not subjects of human calculation. Seed may lie buried long in dust, yet the grand succession goes on in accordance with the established laws, and in arranging our system of means for the universal establishment of the kingdom of Christ—those laws, and not their exception, should be our rules.

"We must expect to gather fruit unto eternal life, only by waiting the operation of the divine law of development; first the blade, then the ear, then the full corn in the ear. And in this case we may learn patience and wisdom from the Church of Rome. Her votaries do nothing simply for the present day or year, nothing apparently for excitement; but their hearts and eyes are looking towards the future ages. They are wise, like foxes working and building their subterranean holes. In their doings and proceedings there is something sublime in the wide sweep of their plans, and the coolness, the patience, and the indomitable energy with which they execute them, cannot be sufficiently admired or described.

"And we must in some way imitate the Church of Rome. We must collect large amounts of money, build churches, seminaries, colleges, in several places at the west. We must augment the number of teachers, missionaries, preachers, etc. On such institutions can safely rest our hopes for the future elevation of society, for union and brotherhood, the security and glory of all. The largest proportion of emigrants receive from them instruction, both in religious, political and moral character. Let us, therefore, not chill the foreigners by neglect, nor disappoint them by indifference. Let us more and more cherish them. Intelligently taught in our schools, and stamped with the impression of the advancing genius of our age and country, they will be a help and ornament to this land, and afford rich returns to our fostering care and bounty. Let us do something in behalf of those who are becoming linked with us by religious ties. Let Parthians and Medes, Elamites and Paphlagonians, Poles and Bohemians, Switzer and Germans, rush to a common destiny, to a glorious and universal brotherhood with us all, that we all may make and constitute but one glorious family on earth, and be called the chosen children of One Father who is in heaven.

"Thus, in the future prosecution of our work, we shall labor with the delightful consciousness, that in this sphere of action we are doing something, instrumentally to bring the teachings of divine Providence into harmony with Christ's declarations—'I have other sheep, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one Fold and one Shepherd,' or this prophetic—'Arise, for the glory of the Lord is upon thee! The nations shall come to thy light, and the sons of strangers shall build up thy walls, and thou shalt know that I the Lord, am thy Saviour and thy Redeemer, the Mighty one of Jacob.'

"Grace be with all them that love our Lord Jesus Christ in sincerity! Amen."

Florida.

St. Augustine—Rev. A. A. Miller.

"This mission, though stationed at this point, embraces a wide field of labour. At Pilatka, distant about 50 miles on the St. John's, I have held alternate monthly services with my brother of Jacksonville, and have twice administered the holy communion at this latter place to the congregation, and twice in private—their Rector having only lately received priest's orders. At a plantation, about 28 miles distant, where a number of servants are kindly tended under a good master, I have held several services—the fruits of which are seen in the number of 'baptisms' and persons confirmed. The new church at Pilatka, a neat Gothic structure, has progressed slowly as means were provided. It is now plastered, and ready for use, in an unfinished state, only waiting for some liberal heart, which can feel true sympathy for the invalid stranger in a strange land, to send an offering for its completion.

"In this Diocese there is as true a Missionary field as in any other State of our Union. The distance between its settlements or towns—the wretched means of communication in many directions—and all the privations incident to a comparatively *new* country, render the "work of the ministry" in its midst, one of constant anxiety and effort. Yet the work has, for the most part, fallen to the lot of those comparatively less able to bear it, for Florida has been supplied chiefly from an "invalid" clergy, and of the few—only six—who are now working, I believe not one came to it in the enjoyment of full health. Might we not, however, find occasion for comfort and hope even in this? The Church must have delicate men among her clergy, either broken down from over-work, or threatened with disease from natural constitution and habit. What if God in His Providence has provided for such in a climate within the borders of our own land, proved, by experience, so beneficial for them? Shall they not use it? Allow me to throw out a suggestion for the consideration of any so circumstanced. There are points in this Diocese where something like a Southern 'Nashotah' might well be established; where 'the work of *Elevation*, of *Preparation for the Ministry*, and of *Missionary enterprise*,' combined with 'a *Home for the sick brother*,' might be effectually provided. Will not some of 'the strong' so bear 'the infirmities of the weak,' and aid us in putting such a plan in operation? Then, indeed, in our weakness, we should become strong, and in a growing Diocese, prospering in spiritual as in temporal things, we should make manifest the praise of Him who, in every portion of our land, hath given a token of some special blessing.

"Your Missionary would be glad to communicate with any of the brethren who are standing in need of a southern residence, and think favourably of the above suggestion."

Minnesota.

Hastings—Rev. Timothy Wilcoxson.

"The Church at Shakapee is now in a condition to be used, and will probably be consecrated in October, when the Bishop visits the Territory. The people there are anxious to have the services of a resident clergyman. They now have lay-reading when I cannot be with them, which is three-fourths of the time.

"One family there has offered to board a single clergyman gratuitously for a year. Cannot such a one be found to occupy this promising station? I feel confident he would not lack support—with the Missionary stipend.

"I have not given the attention to many of the stations that I had hoped to have done. Moving and fitting up a little shelter for ourselves, where we need not pay an exorbitant rent, and be liable to move upon short notice, have occupied much time. We shall now soon have our house of four rooms made comfortable for winter, and then shall have less to distract in the work of the Church. We have already set a subscription on foot for a Church building at this place, and hope to realize three or four hundred dollars. When Shakapee is supplied, which, I hope, will be the case soon, there will not be a single place of worship in my whole district. To visit twelve or fifteen stations, for any length of time, without the sight of a Church to cheer him, would be disheartening to the Missionary. Will not some at the East, to whom God has given the means, aid us in rearing another Church on the *west side of the Mississippi*? We shall begin in faith, and labour and pray, if life and strength are vouchsafed, until the work is accomplished.

"We had hoped to have presented some for confirmation at the Bishop's visitation last spring, but sickness, death and other causes prevented. There are now two adults candidates for baptism, who, I trust, with some others, will be confirmed when the Bishop is with us in October. The Bishop, as usual, was far from being idle when here last spring. He preached sixteen times in twelve days; baptized two infants; gave the Holy Communion once; and traveled about three hundred miles. These services of the Bishop are included in the above report.

"I have just received a generous and well selected supply of Bibles, Testaments, Prayer Books and Tracts from the New-York Societies. They will be of very great service to me.

"I have also, through the kindness of many friends, at the East, and in this Territory, received the donation of a horse and harness, saddle and bridle and buffalo robes, and also quite a sum towards a wagon or sleigh. This generous and timely donation is a response to a suggestion of Rev. E. G. Gear, Chaplain of the U. S. A., at Ft. Snelling, who has ever proved a father to the clergy of Minnesota. May he, and those who have responded to his suggestion, be rewarded a thousand fold. My journies will now be more comfortable. They amount, since November last, to three thousand and fifty-two miles, one thousand and fifty-seven of which I rode, and the balance was traveled on foot."

Children's Missionary Associations.

ON a recent visit to St. John's, Clifton, we were agreeably surprised to hear the Rector invite the children of the Missionary Association to meet him in the Sunday-school room at 3 o'clock, expressing the hope that all the children of the parish would be present. At the time appointed, a goodly number of various ages met, and showed, in their earnest, eager countenances, their lively interest.

They have a Treasurer and Secretary—meet the Rector once a month for an hour before service on a Sunday afternoon—have short exercises of singing, answering questions previously proposed, an address, and handing in their contributions, which on this occasion amounted to between five and six dollars. The amount they raise is about forty dollars per annum.

On the occasion of our visit, the meeting was opened with Bishop Heber's Missionary Hymn, which is borne on more voices and warms more hearts, in every land, and among every people, than any other uninspired; and after prayers, the Rector briefly addressed the children, exhorted them to a Missionary spirit, begged them to give out of what was their own, and proposed to them to contribute one-half they raise to some special object connected with our Domestic Missions.

It was agreed to take the German Mission in Missouri, under the zealous Dr. Massock, as this special object, which was suggested by a German Mission at Stapleton, in which the parish of St. John's take a deep interest, and are doing a good and earnest work. A beautiful chapel has been built, paid for, and consecrated, and German services are held by a lay-reader, duly licensed, who is preparing for holy orders. English services are also held in the chapel by the Rectors of Clifton and Tompkinsville, and great good is doing among a large and hitherto neglected population. The importance of Missions among the Germans, can hardly be over-estimated—their great number, the infidelity they bring and scatter, and their power as a growing element in our national interests, make every effort of this kind most important in itself, and as a stimulus and example. When we are told that two-thirds of the whole

population of Missouri is made up of Germans, Poles and Bohemians, and that whole towns are built up by them, we may realize their numbers and importance.

But to return to the children's interest in the Missionary work. If such efforts were made by every Pastor, and such results attained through all the parishes of the Church, what might we not expect from the rising generation in a Missionary spirit, systematic efforts, liberal contributions, and a lively, growing interest in the blessed work. We commend the subject to the Pastors, and Parents, and Sunday-school teachers, and children of the Church. Would that they all would "go and do likewise."

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from Aug. 20, 1855, to Oct. 1, 1855—

New-Hampshire.

Concord—St. Pauls..... 17 00
 Portsmouth—St. John's, of which
 \$50 is for Colona, Cal. \$20
 for Minn., and \$12, being
 Good Friday collec. for Jews 82 00 99 00

Rhode Island.

Manville—Emmanuel..... 2 00 2 00

Connecticut.

Branford—"An offering of the
 first fruits, for Domestic Mis-
 sions," 5 00
 Cheshire—St. Peter's..... 10 00
 Hartford—St. John's..... 70 66
 New-London—St. James'..... 81 59
 New-Milford—St. John's..... 10 00
 Norwich—Christ..... 50 00
 Winsted—St. James'..... 3 00 230 25

New-York.

Bloomington—St. Michael's.... 14 12
 Brooklyn—St. Peter's..... 56 00
 " St. Ann's..... 510 68*
 " Christ, Lewis Morris,
 Esq..... 50 00
 Castleton—St. Mary's..... 10 00
 Clifton, S. I.—St. John's, of
 which \$10 is from Children's
 Miss. Association, for Ger-
 man Missions in Mo., under
 Dr. Massock, semi-annual
 payment..... 107 09

Duanesburgh—Christ..... 3 00
 Hyde Park—St. James', &c..... 10 00
 Lansingburgh—Trinity..... 35 00
 Little Falls—Emmanuel..... 2 50
 New-York—St. Thomas'..... 146 50
 " St. Peter's Sunday-
 School, for Bellvue, Iowa... 25 00
 New-Windsor—St. Thomas'.... 22 57
 North Castle—St. Stephen's.... 9 47
 Pelham—Christ, for Episcopal
 Miss. Association..... 30 00
 Rensselaerville—Trinity..... 5 00
 Rye—Christ—A Lady..... 5 00
 South Oyster Bay, L. I.—Grace. 13 00
 Saratoga Springs—Bethesda, of
 which \$3 is from Sunday
 School..... 30 00
 Troy—Christ..... 18 00
 Unadilla—St. Matthew's..... 12 50
 West Point—Holy Innocents'... 31 17 1,166 60

New-Jersey.

Elizabethtown—Christ, (special) 100 00
 Jersey City—St. Matthew's, from
 a class of small Boys..... 6 00 106 00

Pennsylvania.

Chester Co.—New London—St.
 John's..... 3 00
 Pottstown—"A Parent," 5 00
 Pottsville—D. W. 5 00
 Carlisle—St. John's..... 10 87
 Philadelphia—St. Andrew's (a
 member) for Chinese in Cal. 20 00
 Pottstown—A friend, anniversary
 of a bereavement, Sept. 22d. 5 00
 West Marlborough—St. James'.. 0 63 49 50

Tennessee.

Franklin—St. Paul's..... 10 00 10 00

Illinois.			<i>Fairhault</i>	4 10	
<i>Chicago</i> —St. Ansgarius' Parish, 10 00			<i>Hastings</i>	5 85	
			<i>Shakapee</i>	4 68	20 64
Kentucky.			Texas.		
<i>Louisville</i> —Christ.....			<i>Galveston</i> —Ladies of.....		20 00
<i>Paris</i> —St. Peter's.....			California.		
			<i>Stockton</i> —Trinity.....		15 00
Virginia.			Miscellaneous.		
<i>Laurer</i> —ceville—St. Andrew's, (a member).....			Epi'copal Missionary Associa- tion.....	1241 67	
<i>Lexington</i> —St. Matthew's parish, Philip St. George Ambler, Esq.....			A friend to Missions, for Indiana.	2 50	1244 17
			Legacies.		
North Carolina.			Half legacy of Miss Ellen F. Wa- terman, late of Providence, R. I.....		40 00
<i>Raleigh</i> —Christ.....			Total.....		\$3,272 69
South Carolina.			Total since Oct. 1st, 1854.....		\$42,107 60
<i>Charleston</i> —St. Michael's.....					
" St. Paul's.....					
" St. Peter's, for Ore- gon.....					
<i>Columbia</i> —Trinity, of which \$5 is for Texas.....					
<i>Edgefield</i> —Trinity.....					
Georgia.					
<i>Athens</i> —Miss Gallaird.....					
<i>Savannah</i> —Christ, a member....					
Wisconsin.					
<i>Duck Creek</i> —Hobart Ch.....					
<i>Fond du Lac</i> —St. Paul's.....					
<i>Mayville</i> —Nativity.....					
<i>Mineral Pt.</i> —Trinity.....					
Minnesota.					
<i>Belle Plaine</i>					
<i>Douglas</i>					

* <i>St. Ann's, Brook'lyn</i> —From Col- lections general in the pa- rish; at Monthly meetings in Church, after the annual service.....		601 90
From Sunday School, No. 1....	41 00	
" " " 2....	69 59	
" Miss G.....	6 00	
" The Mother of Miss A. C.	2 87	119 46
		1,021 26

ERRATA—In the last No. Rev. D. Washburn, Pottsville, Pa., should have been credited with \$131 instead of .31. Perwood, Va., should have been Norwood. The Initials P. E. C. were erroneously placed after St. Bartholomew's, Pittsboro', N. C.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1855.

THE AFRICAN MISSION.

THE late arrivals from the African coast brought but few letters from our stations. From those received, we make the following extracts :

BASSA STATION.

The Rev. Mr. Rambo, under date of June 29th, writes—"I still continue to preach once and to lecture once every Lord's Day, at this station, and once every fortnight at Lower Buchanan, when the lameness from which I am temporarily suffering will permit. My Bible-class and lectures are also held in the course of each week. Our congregations are not large, but having no other place at present, in which to officiate, but a private dwelling, we cannot expect so large an attendance as if we had a building for the purpose.

"The Sunday-school which we opened a few weeks ago, at Lower Buchanan, has now twenty-five pupils enrolled, most of whom are regular attendants.

"The examination of our High-school took place ten days ago. The scholars, of whom there are as yet but seven, stood a fair examination. I am happy to say that two of these pupils are communicants, and a third is to be baptized on Sunday

next. We have reason to hope that another will soon be added.

“I regularly hear the recitations of Mr. McMerwin and Mr. Oliver. Both are likely to be useful as agents, if not deacons, to which order they are now aspiring.”

CAVALLA STATION.

THE following letter from the Rev. Mr. HOFFMAN, announces his arrival at the principal station of the Mission, and contains some interesting statements of its present condition.

CAVALLA, *July 4, 1855.*

“We arrived here, in health and safety, yesterday. I find things much improved here since my absence. Though our force has been weakened by the loss of beloved fellow-labourers, God is certainly causing his work to prosper abundantly in the hands of his servants. I was astonished at the unusual interest manifested by the natives at Cape Palmas; upwards of two hundred weekly assemble at the new chapel, on the Lord’s day, and a night-school of from forty to seventy-five is attended by most earnest and successful learners. Mr. Scott says he never, in any place, saw more anxiety for instruction than is manifested by the adult population of Cape Palmas. Here, too, the Bishop is cheered in his work; the Spirit seems to have been poured out from on high, and while wanderers are reclaimed, and the weak strengthened, God is adding to his Church those who shall be saved.

Rocktown and Fishtown are vacant. At the former place I am to reside. In a fortnight I expect to leave my pleasant home and duties at this station, and take charge of the two stations the other side of Cape Palmas. This is unexpected, but the path of duty seems very plain, and I rejoice to walk in it. I hope you will be able to send us at least a female assistant, should no brother come to join us. There is work enough to crush a single labourer. The house whence I write you this, has been the house of mourning during my absence. From my bedroom, the spirit of brother Steele took its

happy flight to heaven; from my study, departed with blessed hope, peacefully, the soul of my friend and brother, Robert Smith. We yet survive, but how long—who can tell? May it be our blessed portion, like them, with joy, to finish our course and enter into rest. The work is worthy the life. May God raise up others to supply the place of the fallen.”

The last number of the little paper published at the Mission station of Cavalla, contains several notices of the very encouraging aspect of affairs at that station, referred to in Mr. Hoffman's letter:—

A native teacher thus writes—“I write to let you know that the people here are trying to attend Church more than ever. On Sunday our chapel is almost always full, and the women who have been staying away for some time on their farms, attend also. Our night-school for young men, in town, was opened on the 18th, and nearly all the young men in town seem disposed to learn; and they wish very much to hear the Gospel preached to them.

“On last Thursday we had a meeting in the chapel, and our congregation was more than two hundred. On every Sunday I am going to try to have a meeting with them, after Mr. Scott has preached.”

THE REV. MR. SCOTT writes with reference to the same—“We commenced a night-school on Monday last, and had a hundred to begin with. Since that time the number has continued to increase, and now we have about two hundred. In addition to the night-school, we began a school on the afternoon of yesterday, and had a large number in attendance.”

The same paper contains the following account of

The Semi-Annual School Examinations.

“The examination of the schools of the Mission, held the last week in the month, were unusually interesting. That at Cavalla occupied two entire days, the 25th and 26th inst. An agreeable variety was given to the exercises, by addresses and dialogues from William White, Edward Neufville, William

Sparrow, James Monger, Charles Morgan, and E. P. Messenger. At the conclusion of the examination, T. C. Brownell, native teacher, addressed the school in Grebo.

"The High-school and Day-schools at Mount Vaughan, were examined on Thursday, 28th inst. Among the exercises indicating progress, were Intellectual Philosophy, Astronomy, Physiology, and Latin; in this last study three were examined.

"At Rocktown, on Friday, 29th, the schools of that place, Fishtown, and Hoffman Station, were examined. There, as at Cavalla, addresses were delivered, closed by one from Mr. N. S. Harris, in Grebo. In all, there are connected with the schools seventy colonists, including members of the High-school, and about one hundred natives.

"The examinations gave most gratifying evidence of progress in the best sense; advance in real intelligence, and an efficiency of native and colonist assistants."

From the same little missionary paper of Cavalla, we take the following remarks upon

OUR MISSION AND ITS WANTS.

"Never in the history of our Mission, has there been such a call for labourers as at the present time.

"Years have been spent in constructing comfortable buildings, and making other arrangements for opening stations at *six* important points among the heathens in this vicinity. During this period, the Gospel has been more or less constantly preached at all these different points. A goodly number of converts has been made, and large congregations have been gathered; among whom are many who are convinced of the truth, and desire to be more fully instructed. But to supply these *six* stations, extending along the coast for forty miles, there are now but two white Missionaries, one colonist, and two native deacons in the field,—with the prospect of only one additional labourer, for some time to come.

"Properly to sustain these stations and carry forward the work commenced, with this small force, is impossible. To procure suitable labourers in the country, for years to come, is

equally impossible. It then follows, that unless a larger number of missionaries come from abroad, thousands of the heathen who have had the Gospel preached to them, must be almost entirely left without further instruction.

“We cannot believe that our Church will be so unfaithful to her solemn pledges, and so unmindful of her duty to Africa, as to disregard the call which is now made. If the Mission in Africa deserves to be sustained,—and upon that point there seems to be general agreement—a goodly number of additional Missionaries and teachers should be sent without delay. The prospect of sickness and suffering, and the danger of death, should not keep the followers of Jesus from proclaiming the glad tidings to the thousands of Africa’s sons who are so ready to hear.

“Many faithful soldiers have indeed fallen in this blessed work, and many more have been compelled to abandon the field, but the cause has ever been *onward*, and never has there been more encouragement to the Church to engage earnestly and heartily in it, than at the present time.

“May God enable all her sons to do their duty!”

CHINA.

Extract from a recent communication from the Missionary Bishop, dated Shanghai, June 1.

“This Mission wants reinforcement. The field around us is enlarging every day. We shall soon have Missionaries residing in all the surrounding country, and a more glorious field for Missionary labor does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to the square mile.”

MISSIONARY EFFORTS AT SHANGHAI.

WE find, in one of our English periodicals, a communication addressed to the London Missionary Society, by one of its

Missionaries at Shanghai. It may be interesting to see how other Christian bodies are looking upon a sphere of duty, which is the seat of our own Mission.

“SHANGHAI, April 5th, 1855.

“The events that have occurred during the past six months, in our immediate neighborhood, and in direct connection with our Mission, present various points of more than usual interest. We have been called to witness the close of the struggle that was maintained here between the Triads and Imperialists for nearly a year and a half, and are now happily in the enjoyment of peace and tranquillity.

Recovery of the city by the Imperialists.

“During the continuance of the siege, many of the poor inhabitants died from starvation, as none of them were allowed to escape, except in a clandestine manner. For several weeks things remained in an unsettled state, till about midnight, on the 17th February, the city was observed to be enveloped in flames. The greatest quietness appeared to prevail, and only the frightful conflagration raging in all directions led us to believe that the rebellion had come to an end. We were soon informed that two or three thousands of the Imperialists had entered the city, and commenced their operations by setting it on fire. The Rebels, in the meantime, finding that they could make no effectual resistance, fled. In the course of the following day many hundreds of them were caught and beheaded, and the same fate has since befallen numbers who had escaped into the country. Shortly after the capture of the place, crowds flocked inside from all quarters, some from curiosity, and others to identify, if possible, their former abodes. But in almost every place only a wide-spread scene of desolation met the view, entailing an enormous loss on the inhabitants, from which it will require years for them to recover. With regard to our two chapels, we are happy to say that they have sustained little injury, though one of them was twice in danger of being burnt down.

Missionary Labors during the Siege.

“On our getting into the city, from which we had been excluded in common with all other foreigners during the latter part of the siege, we immediately resumed our Mission labors, and several times a day had numerous auditors, to whom it was interesting to improve, in a spiritual point of view, the occurrences that had just taken place. While the rebellion was going on we were in the habit of visiting the city, simply for the purpose of preaching the Gospel and distributing rice among the poor inhabitants. The latter blessing was the means of saving the lives of not a few, while it tended to make a favorable impression in regard to the former. Some were led to the chapel for the sake of temporal benefit, who are now giving evidence of a spiritual interest in the things of God. As to the Rebels, with whom we came in contact in the course of our ministrations, we considered it our duty to make known the truth to them in an honest and conscientious manner equally with others. For some time a number of them attended the Foiken service, professed a readiness to hear the Word and to renounce idolatry, and so forth; but whatever were their motives, as they met with no encouragement from us in their otherwise pernicious practices, they gradually fell back, and our endeavors to do good were confined to the suffering and distressed natives of the place.

Increase of the Native Church.

"Many of these expressed a wish to be baptized, and were for a long time regular in their attendance on the means of grace. Three women were selected, whose demeanor and attention were more particularly pleasing. Though advanced in life and illiterate, and having heard the Word of salvation for a few months only, we were gratified to find, on conversing with them, that they had acquired a considerable amount of religious knowledge, and appeared to feel a deep concern for their eternal welfare. They were persuaded of the folly and sin of idolatry, admitted in an intelligent and candid manner their condition as sinners in the sight of God, spoke of their confidence and peace in Christ, and of their pleasure and enjoyment in the various duties of religion. Considering the usual dullness and indifference of the Chinese in this quarter on matters affecting their spiritual interests, we were glad to see the vigor of mind and earnest appreciation of Divine things displayed by these applicants for baptism, and looked upon it as an indication of the power of Gospel truth to awaken and impress the most ignorant, careless, and apathetic. After some further instruction, they were duly admitted to the fellowship of the Church. When peace was restored, finding that several others still continued to attend the chapel, and renewed their request, we singled out five women and one man, who, on giving a credible testimony of their faith in Christ, were also baptized. This man is now occupied in the city as a colporteur, visiting the people conversing on religious subjects, and distributing books as he finds opportunity.

"In addition to these, there have been four persons received into Christian communion, chiefly by the means of the services held on the Mission grounds, three of them belonging to the province of Foiken, and one a native of this place. One of the former, Lim Kwei, at the time we became acquainted with him, had two wives. On his making application to us to be instructed in Christianity, with a view to his being baptized, we pointed out what we conceived to be his duty in the matter of his marriage relations, when he readily acceded to our statement of the case, and sent his second wife home to her parents. He remained under instruction for several months, and as his knowledge and conduct appeared to be satisfactory, he was admitted to the Church, and is now engaged in a mercantile employment. We may here mention that this convert has nine marks of Buddha on his head, which were burnt in by his mother with an incense stick while he was yet a child, and which were intended to represent his early dedication to the service of the Idol. He speaks of his mother with great respect, but as having been much addicted to idolatrous worship; while his own apparent sincerity and earnestness in following the Saviour is, we trust, a pleasing proof of the efficacy of Divine grace, in rescuing him from influences that might otherwise have held him in a course of superstition and sin. Another, named Pok-seen, was in attendance at a class for catechumens, under the care of Dr. Medhurst, for about a year, and, from his intelligent and fluent way of expression, was frequently called on to explain different parts of the New Testament to the other members present. In doing so, he seemed at once to apprehend the meaning of the sacred page, and convey it clearly to the minds of those around him. His acquaintance with Christian truth, his consistent behaviour, and his desire to be baptized, all led us to entertain his request. Were there a large Fokien population here, as formerly was the case, it would be well to employ him as a native assistant; but at present there are few residents from that part

of China, and these, from the great number of their class among the Rebels, are looked upon with suspicion by the authorities. With regard to the fourth individual, the following narrative has been drawn up by Mr. Eddins:—

“ ‘When on a visit to Sung-Keang, last spring, I went to the house of a literary graduate, who had been employed here for several years by the Missionaries as a teacher of the language. He introduced his two sons to me, saying, that for himself he was not fit to become a disciple of Jesus, (alluding to certain faults in his character, which have often brought him into trouble,) but his sons were of a pliable disposition, and would be glad of employment where they were within reach of Christian instruction. One of them, an adopted son, named Seu-yue-chow, accompanied me home, and soon afterwards obtained a situation in the Mission Printing-Office as compositor. After two or three months, he came to me asking for instruction in our religion, saying that he still desired, as he had done from the first, to become a believer in Jesus. From that time I read to him almost every evening, when at home, for several months, and marked with pleasure his growth in Christian knowledge. After some time he joined in a prayer-meeting with two other youths, who are members of the Church. Sometimes, at his own request, he went out with me on Sunday to distribute books. He exerted himself in instructing his wife, and gave her tracts written in a simple style for her to read. He continued to attend regularly all our services, when they did not interfere with his hours of labor. He is a man of great simplicity and singleness of purpose. When collecting types for printing the New Testament, he said, on one occasion: ‘I think of the meaning of the passages as they are composed, and find it good to do so.’ He has studied the sacred volume with unusual attention, and his educational advantages have compensated him for the want of a quick intellect, so that he apprehends the meaning with facility, and shows, in consequence, signs of spiritual progress and decision, which is extremely gratifying to see in a convert from heathenism.

“ ‘He was baptized, in February, by Dr. Medhurst. His seriousness of manner, and full and satisfactory replies to the questions proposed, must have given the impression to all who witnessed the ceremony that his profession was genuine. He has been exerting himself ever since in imparting instruction to all who are willing to receive it from him. Two persons visit him daily, to read the Scriptures and join with him in prayer. The great earnestness that he shows, gives us hope that he will be the means of doing much good. He says, that when persons come to him for conversation, he will take up no subject but that of the Christian religion. His position in the chapel where we have the largest congregation, and in a crowded street, will give him many opportunities of conversing with his countrymen; and, being a man of earnestness and prayer, we look for the Divine blessing on his labors.’

“The above account will show an accession of *thirteen* persons to the native church here during the past half year. In consequence of the troubles long prevalent around us, nine of the Fokien converts have been obliged to remove to other parts of the country, as they were unable to pursue their usual avocations, leaving at present twenty-seven in full communion with us, inclusive of these recently admitted. Of others, now in an inquiring state of mind, we hope to write soon.

Enlarged facilities for Preaching the Gospel.

“With regard to the general attendance at our two places of worship, it has been very encouraging ever since the recapture of the city. The pin-

cial streets are daily crowded with people, and from the position of our new chapel, almost as soon as the doors are opened, numbers come in, and quietly listen to the Word of life. A great feeling of excitement has, of course, been produced in the public mind by the great event, leading many to express their gratitude and joy in acts of adoration at the idol shrine, while thousands are thereby brought also within the sound of the Gospel. We cannot, indeed, speak of any decided extensive impression in favor of Christianity; yet the constant stream of hearers that we have from day to day, the attention they maintain throughout the service, and their freedom, for the most part, from any peculiar prejudice against our holy religion, lead us to hope that some of them are now receiving the truth into their hearts, which, with the Divine blessing, will spring up and bring forth fruit.

"Distressing though the late war has been to multitudes around us, we have, in consequence of it, enjoyed various facilities for making known the way of salvation to many from remote and inaccessible parts of the country, and for sending copies of the Scriptures and other books along with them. We have had almost daily opportunity for doing this at Dr. Lockhart's hospital, and we trust the physical relief there afforded to the sick and wounded Imperialists may have the effect, under God, of inducing them to attend to the concerns of the soul that have often been urged upon them. Besides, we have frequently gone into the neighborhood of their camps, where we were always well received, alike by the officers and men, in our Missionary capacity. These came from widely different provinces of the Empire, and, on returning home, not a few will doubtless remember the foreign teachers, and the truths they proclaimed.

Visit to the Interior.

"We would particularly allude, in our present report, to the extensive journeys that we have undertaken into the interior during the past half year. These we have in some cases prosecuted to an extent considerably beyond our previous limits, and, in doing so, have succeeded far better than we had reason to anticipate. We have gone in the line of former excursions, and also entered on new districts, 100, 150, and 200 miles distant from Shanghae. In these various tours we have largely distributed Christian books and tracts, and especially the New Testament, which we have been gratified to find persons inquiring for, as the result of our having given it in other parts of the country. Though the eagerness of the people for books may in general spring from curiosity, yet, as that desire seems to be universal, we hope that their careful circulation may be attended with the Divine blessing. Go where we may, we meet with numbers of the population able and willing to read the volumes put into their hands, and we cannot but look upon this as in itself an important element of success. We only ask permission to extend our efforts far and wide; and though we are uncertain whether we shall hereafter be permitted thus to widen our field of labor, yet what has been done in this way already we are disposed to regard as only a first step, while further efforts are now in contemplation. Regarding things as they appear at present, we are persuaded that increased facilities for Mission work are to be secured mainly by personal enterprise, and the reception we have just met with is a sufficient inducement for us to go forward in the same course. The following is a narrative of a Missionary journey recently accomplished by Mr. Muirhead:—

"I sailed from Shanghae on the 20th ultimo, in company with an American Missionary lady arrived here, and proceeded towards Nanziang,

a populous town, about sixteen miles off. In the afternoon we went through the various streets, distributing books to the most intelligent-looking people whom we met—taking care to urge the duty of reading them through, and not to lay them aside as of no importance. On coming to the area of a large temple, I ascended a few stone steps, and immediately had a congregation of several hundred persons. They were quiet and attentive while I preached on the evils of idolatry, and the necessity of repentance toward God, and faith in the Lord Jesus Christ. The next day we resumed our labors, and three different times numerous auditors were addressed in the above place, some of whom made intelligent inquiries on the subject. A few priests listened for a time, but did not appear to like the point of discourse, as they soon went away. We left the following morning for Kading, a walled city eight miles on. Books were here distributed in a careful manner, with the request that they might be diligently perused, which, we believe, was in many instances attended to. About sixty persons were convened in front of the principal temple, and were there made acquainted with the words of everlasting life. We took several volumes to the magistrate's office, where they were politely received. On our way to Ta-stong, a city twelve miles farther north, we stopped at three considerable towns, and enjoyed frequent opportunities for preaching and conversing with the people. It was interesting to hear them talking together about what they heard—that idolatry was wrong, that God alone was to be worshipped, and that Jesus Christ was the Saviour of the world. These important truths were evidently brought home to their understandings. May God give them an entrance to their hearts! When we reached the above city we proceeded on our usual course, and had many applicants for books at the side of the boat. It happened that, on the day we arrived, there were upwards of one hundred literary students going through their examinations with closed doors. We forwarded a number of Christian and scientific books to the chief mandarin in charge, which were duly acknowledged, and the cards of several others in authority were sent us with a request of copies of the same work. After preaching in the centre hall of the largest temple, to a crowd of listeners, we returned to our boat, when an officer of some distinction visited us, asking for a book. We were much pleased with his intelligent appearance, and inquired what sort of a book he wanted. He replied, any one that would prove interesting and instructive. We found that he was remarkably conversant with Western affairs, and had read a good deal on general subjects. It was stated to him, that our sole design in coming to the country was to make known the true religion; that we regretted much our being confined to a few cities on the sea-coast; and that if a Chinaman went to England he would be at liberty to go wherever he pleased. He said that it was necessary to place restrictions upon foreigners coming to China at the outset, from the fact that the native authorities were ignorant of our character and objects; but now it was different, as they were better acquainted with us, and so we might go about as we liked. He went away highly pleased with the different publications that were given to him.

“We sailed on to Kwan-san, twelve miles distant, where we met with the usual reception, and many were addressed on the concerns of salvation. Here we found a great number of grain junks on their way to Teenstin, the sailors on board of which came earnestly seeking for books, to take to their friends and acquaintances in the North. Having stayed there a day and a half, we proceeded to Tsang-zoh, twenty-four miles off. This is an immense city, containing, with the immediate neighborhood, a population of more than 200,000. While nearing the place, the boatmen were ordered

by a mandarin on shore to lower the sail, and permit him to go on board. On their doing so, I went to his office, gave him a few books, mentioned to him our design in coming, and requested him to examine the boat. He at once declined, spoke in a very civil manner, and obliged me by sending two of his followers with us to the city, who were of some assistance in keeping the people quiet. We distributed a number of tracts, and hope that a favorable and intelligent impression was left on the minds of some who were spoken to about the things of God. From this place we returned home, where we arrived after an absence of nine days.'

Feeble Influence of Idolatry.

"As to any general idea we have been enabled to form of the character of the people, that might encourage us to prosecute such efforts to the utmost, we would observe, there is one thing that has often forcibly impressed us, namely, the feeble influence of idolatrous systems on the native mind. True, temples and shrines are everywhere to be seen, idols without number fill the land, and multitudes bow down before them; but that is no index to any deep convictions or earnest attachment, on the part of the Chinese, in regard to the object or principles of their worship. So far as the reasonableness, utility, or authority of the practice is concerned, the great mass of the people have no idea on the subject, and will not say a word in its defence. Many of them assert that they have never knelt before an idol; others admit that they were merely trained to observe the form, but beyond this they know and care nothing. It is chiefly on this ground that we at are liberty to speak so freely and fully against idolatry, and commend to all around us the faith and service of the true God.

Political Events.

"You may be desirous of information in regard to Tae-ping-wang's movements; but, the fact is, we can say little about them. The *Peking Gazette* continues to be our chief source of intelligence, and it contains accounts of victories and defeats on both sides. * * * Still, within the last days, reports have been circulated that the spring campaign of the insurgents has been opened with considerable activity and success. On religious grounds it is to be regretted that no competent Christian instructor has been able to reach Nankin. So far as your Missionaries are concerned, Dr. Medhurst volunteered to go, on two separate occasions, by a suitable opportunity; but our own authorities objected to it, although Missionaries from France and America were allowed, and even requested, to accompany their respective ambassadors. The hazard and peril of passing the imperial lines, on our own responsibility, we do not conceive ourselves justified in incurring; as any attempt of the kind, even if unsuccessful, would be regarded as a grave infringement of the political regulations of the country, which the Chinese government would not fail, in existing circumstances, to represent, and most probably punish in the most summary manner. At this present time we feel that we have one thing to do: and the faculties now at our command for this purpose, in the neighborhood and the interior, are sufficient to engage our most active efforts; and, should any new and more extensive openings appear, we shall all be eager to take advantage of them."

CHURCH MISSIONS IN IRELAND.

ALTHOUGH not strictly within our particular province, yet we find in the annexed extract from an English Church paper so much of deep interest, and that, too, of a Missionary character, that we do not hesitate to present it to our readers. We have been so much pained by hearing what the Church has lost to Rome, that we have peculiar pleasure in calling attention to what the Church has gained from it.

The following refers to a recent Episcopal tour in the west of Ireland, by the Bishop of Tuam :—

The Bishop's tour commenced on Friday, July 27th, with a confirmation at Headford, County Galway ; here twenty-five persons were confirmed, of whom 16 were converts from the Church of Rome. From Headford his Lordship proceeded the next day to Cong, where the ceremony of consecrating the beautiful new church having been performed, the Bishop administered the rite of confirmation to fifty-two individuals, of whom thirty-five were converts.

On Monday, the 30th, the Bishop reached Clifden, and early the following morning proceeded to Moyrus, accompanied by a large number of clergy and laity, among whom were Rev. Alexander Dallas, Rev. H. Darcy, Rev. Dr. Wall, Rev. E. Ellis, J. Robertson, Esq., &c., &c. The party proceeded by land to Roundstone, where they took a boat, and, after an hour's delightful sail, landed safely at Moyrus, where a beautiful Missionary station, containing a church, two schools, (male and female,) and parsonage-house, seems to have risen as by magic, affording a wonderful proof of what the undivided energies of an individual can effect ; for to one person, and that person a female, (Miss Moore, of Lisburn,) is the convert congregation at Moyrus indebted for the beautiful church and other buildings which met the delighted gaze of the Bishop's party, on the occasion we are describing.

On landing, the Bishop was met by General Thompson, Miss Moore, and a large party of clergy and laity, and proceeded at once to the consecration of the church. The sermon was preached by the Rev. A. Dallas, from Zech. iv. 6, 7. The rite of Confirmation was then administered to forty-one persons, nearly all converts from Romanism.

It was a happy and hopeful day for Ireland to see such a gathering on the bleak shores of the Atlantic, and to find no fewer than 271 persons, mostly converts, crowded within the church's walls, to worship their God in spirit and in truth, in a district where a few years ago idolatry and superstition reigned undisturbed, and the blessed Gospel's sound was never heard.

After the Confirmation, the sacrament of the Lord's Supper was administered to sixty-eight communicants, including many of the elder converts,

who then, for the first time, "eat of that bread and drank of that cup" according to Christ's holy institution.

On Wednesday, August 1st, the Bishop and party proceeded to Errislanon, where an elegant new church has been erected by the benevolent exertions of the Rev. Dr. Wall, of Irishtown, and furnishes another beacon-mark of the progress Gospel truth is making in Connemara.

This church is calculated to contain about 150, but on this occasion no fewer than 213 persons listened to an excellent consecration sermon by Dr Wall, from Isaiah lv. 10.

Thursday was the day appointed for Confirmation at Clifden, and early in the morning well-dressed groups of country people might be seen approaching the town from different directions, all anxious to take part in the services of the day.

The day was stormy, so much so that many converts fully prepared for Confirmation, were prevented leaving Turbot and other islands on the coast. Notwithstanding, the very large number of one hundred and forty-two were presented to the Bishop by the various missionaries laboring in the neighborhood. Of this number, twenty-four were adults, and the entire body presented an appearance of comfort and respectability, which showed that the Reformation movement in these parts of Ireland had reached a class somewhat higher than those by whom the Gospel was first received here six years ago.

After the confirmation, the Bishop held a visitation of the local clergy, when thirteen answered their names, all of whom are under the Irish Church Missions: among the number we noticed five who are converts from the Church of Rome, including two converted priests.

In the evening a public meeting of the Irish Church Missions was held in the female school-room, when the Rev. Messrs. Dallas, Lynch and Ellis described the progress made in the spread of Gospel truth in different parts of the world.

On Friday, the Male and Female Orphan Nurseries were inspected by the Bishop, who expressed himself highly gratified by the very efficient state which these excellent institutions presented. Many of the outlying schools were also visited and examined, the attendance was found to be good, and the progress made in scriptural and secular knowledge satisfactory. At Derrigimla a new parsonage-house, building for the accommodation of the missionary, Rev. R. Ryder, was inspected on Saturday, and the Bishop proceeded to visit the Sellerna mission; the average congregation at the church was found to be 160, and the attendance at the school, sixty-six. Some idea may be formed of the dangerous character of these coasts, when we state that upon inquiry, it appeared that four out of seven of these school children are fatherless, their parents having perished in the deep sea-fishing.

This day the Bishop's party experienced one of the very few instances of violence which were met with throughout the town; on one portion of the road they were pursued by a mob of women and boys shouting and throwing stones, but although some of the party were struck, no injury was sustained. We should have stated that the priest's party at Moyrus did considerable damage by breaking the windows of the church the night before the consecration; about 15*l.* worth of damage was done. The Government has offered a reward for the apprehension of the rioters.

From Sellerna the Bishop proceeded to visit Mr. Cleggan, and Ballanahill schools, which are under the superintendence of the Rev. J. Lynch.

Proceeding thence, the Bundorach school was visited, and though the hour was late, twenty-seven were in attendance. This school-house was formerly held by the National Board, but was closed because the Roman Catholics refused to send their children, and it furnishes another to the thousand proofs Ireland's late history affords, to the anxiety of the Roman Catholic parent to obtain for his child scriptural instruction, when we find an average attendance of twenty-two children at the Mission School, in this very thinly-populated neighborhood.

Sunday, the 5th August, was spent by the Bishop at Asleagh; the congregation at the little Mission Church amounted to seventy-three, of whom forty-one were converts from Romanism.

On Tuesday, the Bishop reached Achill, and immediately proceeded to inspect the new glebe, which is being built through the benevolent exertions of Miss Whately, daughter to the Archbishop of Dublin; the Bishop put the topstone on one of the corners of the building, amid the cheers of the spectators.

The Pulrankie school was then visited, where fifty-five convert children passed an excellent examination in Scripture, &c.

The next day, Wednesday 8th, was a day long to be remembered in Achill; the new church at the Colony was consecrated in the presence of a congregation numbering 586, while very many were unable to gain admittance within the walls of the building. The sermon was preached by the Rev. E. Nangle, from Heb. ix. 28, 29. In the course of his address, the Rev. gentleman alluded in the most touching manner to his first landing in Achill, twenty-four years ago, when, had a Protestant Bishop visited the Island, three Protestant Coastguards were all that could have mustered to meet him; and now how wondrous is the change!

The Confirmation followed, when 106 persons were presented, of whom 102 were converts from the Roman Church. At the visitation of the clergy, which succeeded, six appeared and rendered an account of the state of religion in their respective districts; these also are missionaries of the Irish Church Missions.

The same evening a public meeting was held in the old church at the Colony, when the Rev. Messrs. Dallas and Ellis described the missionary work in other parts of Ireland.

This day the Bishop visited and examined the Female Orphan Nursery, the general state of which gave perfect satisfaction.

The principal event of Thursday, was the examination of the Modern Training-School. The boys were examined in logic, geography, astronomy, and Scripture; the Hon. and Rev. W. Wingfield assisted in the examination. The Bishop and party expressed themselves highly gratified with the answering.

The Missionary agents of the district, of whom thirty-two were present, were then mustered, and addressed by the Rev. A. Dallas, with reference to their very important duties.

On Friday the Bishop returned as far as Newport, and on Saturday proceeded to consecrate the church at Knappa; on this occasion seventeen clergy were gathered together, including five Missionaries of the Society.

The sermon was preached by the Rev. J. Carter, Rector of Westport, from 1 Chron. xxix. 14. The building was crowded during the entire ceremony.

Thus closed one of the most interesting tours ever made in Ireland, during which the Bishop consecrated five new churches, containing sittings for 1,250 persons, and confirmed 376 individuals, nearly all converts from the Church of Rome.

Trusting that this plain statement of what the Irish Church Missions is effecting, as God's instrument, may be blessed to many who pray for the salvation of the Irish Roman Catholic, and that the recital of these things may have the effect of stirring up all our hearts to more prayer and self-denying exertion,

I remain, &c.,

E. E.

INTELLIGENCE.

ANNUAL MEETING OF THE BOARD OF MISSIONS.

THE next Annual Meeting of the Board of Missions will be held in the city of New-York, at St. Bartholomew's Church, on Wednesday, the 17th October, at ten o'clock, A. M.

The place appointed at the last meeting was the city of Richmond, Virginia; but feeling that the hospitality and liberality of the people of Richmond had, of late, been stretched to the utmost by their efforts in behalf of their afflicted neighbors of Norfolk, and apprehensive that, notwithstanding the healthfulness of Richmond itself, many northern members of the Board might be deterred from visiting it at this time, the two Committees have availed themselves of a provision, made for such cases, and have desired the presiding Bishop to change the place of meeting to the city of New-York.

On the evening of the first day of the session the Annual Missionary Sermon will be preached by the Rev. W. B. Nicholson, Rector of St. John's Church, Cincinnati, in Trinity Chapel, Twenty-fourth-Street and Madison Square. Service to commence at 7½ o'clock.

On the evening of the second day of the session, Thursday, 18th, a Missionary Meeting will be held in the Church of the Ascension, Fifth Avenue and Tenth-Street—when several addresses will be made. Services to commence at 7 1-2 o'clock.

On both occasions, as also on the morning of the first day of the session, a Collection will be made, for the Domestic and Foreign Missionary Society.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from August 20, to September 20, 1855:—

<i>Maine.</i>	
<i>Gardiner</i> —Christ	27 00
<i>New Hampshire.</i>	
<i>Portsmouth</i> —St. John's, Af.	25 00
<i>Massachusetts.</i>	
<i>Boston</i> —Grace	17 62
<i>Jamaica Plains</i> —St. John's.	25 00
<i>Lenox</i> —Trinity, \$17; S. S., \$3.	20 00
<i>Pittsfield</i> —St. Stephen's	22 00
<i>Van Deusenville</i> —A thank off. for Orph. Asy., C. Pal.	2 00
<i>Miscellaneous</i> —"A Mother," amount found in the wallet of her little son after his death'	2 92 89 54
<i>Connecticut.</i>	
<i>Waterbury</i> —St. John's, by Rev. Dr. Clark	35 00
<i>Wolcottville</i> —Trinity, a little boy recently deceased.	5 00 40 00
<i>New York.</i>	
<i>Brooklyn</i> —Christ, S. S. Chi.	25 00
<i>New York</i> —St. Mary's, (Manhattanville,) S. S., by Rev. T. M. Peters	5 74
<i>Incarnation, Fem. Orph. Asy., Af.</i>	14 40
<i>Richmond Co.</i> —Clifton—St. John's	26 95
<i>Westchester Co.</i> —New Castle—St. Mark's	9 47
<i>North Castle</i> —St. Stephen's.	4 30
<i>Morrisania</i> —St. Paul's.	23 18
<i>Miscellaneous</i> —"H. G."	6 00
<i>Anonymous</i> , "for Foreign Missions"	50 00 165 04
<i>Western New York.</i>	
<i>Rome</i> —Zion	6 00
<i>Pennsylvania.</i>	
<i>Chester Co.</i> —St. Paul's, S. S., Af.	20 00
<i>West Marlboro'</i> —St. James's.	62
<i>New London</i> —St. John's, \$3 04; Af., \$2 33	5 37
<i>Centre Co.</i> —Bellefonte—St. John's	10 00
<i>Lower Dublin</i> —All Saints's, Af., ½; Greece, ½	48 00
<i>Pittsburg</i> —St. Andrew's, by Rev. N. E. Cornwall	20 00
<i>Philadelphia</i> —Atonement, S. S., Af.	60 00
<i>Pottsville</i> —Rev. D. Washburn, 2 Cop. Cavalla Mess.	1 00
<i>Pottstown</i> —Christ	16 00
<i>Westchester</i> —Holy Trinity, a Member	5 00 185 99
<i>Delaware.</i>	
<i>Smyrna</i> —St. Peter's	25 00
<i>Maryland.</i>	
<i>Baltimore</i> —Ascension, S. S. Miss. Soc., ½ yearly payt. "Rosa and Richard Killin" scholarships, Africa.	20 00

"K., Af. and Chi. 50 00 70 00

Virginia.

<i>Amherst Co.</i> —Lexington Parish, St. Mathew's Ch., P. St. Geo. Ambler, Esq.	10 00
<i>Ascension, Miss. Christian.</i> ..	2 00
<i>Brunswick Co.</i> —Lawrenceville, St. Andrew's, ½, \$2 50; S. S., \$1.	3 50
<i>Clarke Co.</i> —Millwood. Rosny, a private contribution	20 00
<i>From a child.</i>	15
<i>Lovettsville</i> —Miss Bettie Clapham, "Marg't Mercer" scholarship, Cavalla, \$5; St. John's do., \$1.	6 00
<i>Hanover Co.</i> —Beaver Dam Depot, Miss Nelson, Chi.	2 50
<i>Shepherdstown</i> —Trinity, thro' Rev. Dr. May, Mrs. M. W. Butler, \$5; Mrs. H. Lee, \$5; Mrs. A. Hall, \$1; Mrs. McEndree, \$1; C. T. Butler, \$5; Mrs. Beny, \$3; Mrs. Mary Kroesen, \$5; C. W. A., \$5, third collection since January	38 00
<i>Winchester</i> —Christ, thro' Rev. Dr. May	44 04 126 19

South Carolina.

<i>Adams Run Chapel</i> —China	16 65
<i>Beaufort</i> —St. Helena Ch., Chi., \$40; Af., \$40; Ladies Miss. Assoc., \$85 96, Greece	165 96
<i>Columbia</i> —Trinity, Gen., \$10; Af., \$5	15 00
<i>Cheraw</i> —St. David's	19 00
<i>Charleston</i> —St. Paul's	40 83
<i>St. Peter's</i> , \$21 50; Africa, S. S. Gen., \$18 29	39 79
<i>Summerville</i> —St. Paul's	6 00 303 23

Georgia.

<i>Athens</i> —Emmanuel, Miss Gailiard	5 00
<i>Marietta</i> —St. James's, (exclusive of \$1 60 for Carrier Dove)	25 00
<i>Savannah</i> —Christ, two members	30 00
<i>Ladies' African Soc.</i> , for Af., \$65; for five scholarships, Af., viz.: "Lucie Byrd, Sarah Gallagher, Eliz. Newcomb," and two not named, \$100.	165 00 225 00

Wisconsin.

<i>Maysville</i> —Rev. L. D. Brainard, ½	5 50
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Iowa.

<i>Dubuque</i> —St. John's	7 00
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Miscellaneous.

<i>Rev. Wm. Wright</i>	18 00
<i>Total 20 Aug. to 20 Sept., 1855</i>	\$1318 49
<i>Total 15 June, 1854, to 20 Sept., 1855.</i>	\$70,731 83

Additional receipts by the Treasurer of the Foreign Committee,
Sept. 20th to Oct. 1st, 1855.

Massachusetts.		New-Jersey.	
Lawrence—Grace, by Rev. Dr.		Madison—Grace, \$8, Chi.; S. S.	
May,.....	20 00	Af., \$13.....	21 00
Northampton—St. John's, do....	26 00	Trenton—St. Michael's, by Rev.	
Worcester—All Saints', do....	20 00	Dr. May.....	50 00
	66 00		71 00
Connecticut.		Pennsylvania.	
Cheshire—St. Peter's.....	17 41	Carlisle—St. John's.....	6 00
Winsted—St. James's.....	3 00		
	20 41	Maryland.*	
Rhode Island.		St. Mary's Co.—Leonardstown,	
Newport—Zion, S. S., Af.....	12 00	St. Andrew's.....	10 00
New-York.		Virginia.	
Little Falls—Emmanuel.....	11 50	Jefferson Co.—Charlestown, F.	
Duanesburg—Christ.....	3 00	Hetter, T. Kinney, J. Reed-	
Cohoes—St. John's.....	2 35	er, E. Reeder, L. Brown, 50c.	
New-York—St. Michael's.....	13 31	each, Cav. Mess.....	2 50
Hempstead—St. George's, Af.,			
\$16; Gen., \$23 69.....	39 69	Miscellaneous.	
Hyde Park—St. James's.....	10 00	"J. D. A.," "Foreign Missions"	10 00
Brooklyn—From collections gen-		Total, Sept. 15, to Oct. 1.....	\$788 44
eral in the parish; at month-			
ly meetings, and in Church		Total, 15th June, '54, to 1st Oct.,	
after the Annual Sermon, $\frac{1}{2}$,		'55, 15 and a half months.....	\$71,480 27
\$450 95; S. S., No. 1, $\frac{1}{2}$,			
\$20 50; No. 2, $\frac{1}{2}$, \$34 79;			
Miss G., $\frac{1}{2}$, \$3; the mother			
of Miss A. C., $\frac{1}{2}$, \$1 44.....	510 63		
	590 53		

* Maryland—Leonardstown, St. Andrew's. Contribution of Miss Briscoe, 26th Feb. last, erroneously entered \$5. Should have been \$6.

ANNUAL SERMON,

Before the Bishops, Clergy, and Laity, constituting the BOARD OF MISSIONS of the PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, preached in Trinity Chapel, New-York, on Wednesday Evening, October 17th, 1855, by the Rev. WM. R. NICHOLSON, Rector of St. John's Church, Cincinnati, Ohio.

The Missionary character and Efficiency of the Church, as involved in the law of self-denial.

“Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.”—2 SAMUEL, xxiv., xxiv.

KING David, ambitious to “know the number of the people,” caused his officers to take the census of his kingdom. Therein “he was a cause of trespass to Israel.” In what precisely consisted the offence, I shall not stop to inquire. That he did sin, and grievously too, is plainly enough stated. And so God was displeased with this thing ; therefore he smote Israel.”

Three modes of punishment were proposed to David for his selection : either three years of famine, or three months' exposure to the all-conquering sword of Israel's enemies, or three days of suffering from “the sword of

the Lord, even the pestilence in the land." "Choose thee," said the Prophet; "advise thyself what word I shall bring again to Him that sent me." Excepting only a deprecation of his falling into the hand of man, with profound sensibility he referred the question back to God. Pursuant to this, the devouring plague was sent forth, and in a few hours 70,000 men lay dead, from Dan to Beersheba. "And David lifted up his eyes, and saw the Angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem." The humiliated monarch fell upon his face, bitterly confessing to his own desert of death, while yet with impassioned frankness interceding for the exemption of Jerusalem, and the deliverance of the land. For the time being, the sword of the destroyer was arrested, though still gleaming with vengeance; and David was informed that he must build an altar to the Lord in the thrashing-floor of Araunah the Jebusite. A further expression of God's righteous displeasure was required; and unless that be furnished in the awful and instructive rite of sacrifice, the nation must drink to the dregs of the cup of indignation. We readily understand how promptly he would apply for the designated place; but see! there is something remarkable in the manner of his application. Of his own motion, he annexes the condition of paying the owner the full price of its value; a condition not so much as alluded to in the direction he had received. Nor did his obtaining the place depend on it. Araunah replied by proffering it free of cost: "Take it to thee; lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for a meat-offering; I give it all." But

David insisted: "Nay, I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God, of that which doth cost me nothing." And he did *buy*; giving for the wood and the oxen fifty shekels of silver, and for the place six hundred shekels of gold.* The altar was built, sacrifices were offered; God "answered him from heaven by fire," and the avenging angel "put up his sword again into the sheath thereof." "So the Lord was entreated for the land, and the plague was stayed from Israel."

It is thus perceived, that the marked prominence with which David set forth the circumstance of *purchasing*, was due altogether to the strength of his own convictions. That what he was to do should cost him something, he regarded as in some way essential to its being done: you see this in the urgent spirit laboring through his language. He felt that so it must needs be, as itself an element in the act of worship he was about to perform; for what else is the meaning of that emphasis, that not otherwise would he offer unto the Lord *his* God? He may comply with the letter of his instructions without himself being put to expense; but with an irrepressible vehemence he bears down the Jebusite's pious generosity, and triumphs in the expenditure of himself for the service of God. Says Bishop Hall, "David would buy; Araunah would give. The Jebusite would not sell; David will not take. Since it was for God and to David, Araunah is loath to bargain; since it was for God, David wisheth to pay dear." The passage were a marked one amid a thousand; as full of heart as it is of meaning. We would

* Compare 1 Chron., chap. xxi.

inquire into the living philosophy of that sublime refusal. A two-fold question presents itself—not merely how the worshipper's cost was *a rightful element* in his worshipping, but how, besides, it came to be *demande*d and *secured* by the worshipper.

To obviate misconception, however, a preliminary observation must be laid at the threshold. Of this we are antecedently sure—that whatever may be the necessity of incurring cost in God's service, it cannot be such as originates in the principle of paying God back. Religious acts have no commercial character; and for the very good reason, that we can possibly advantage God in no degree. Betwixt Him and His worshippers there never can be any interchanging of values, never an exchange of benefits. The whole of salvation is, to man, a perfect gratuity; the free gift of God through Jesus Christ. None are so rich that they can buy it; none too poor to enjoy it. Nor is it conceivable that David indicated a different view in his language to Araamah. The Psalmist of the Church swept the chords of religious experience with too practised a hand, not to have known that that had been a false note, and unworthy of the minstrelsy of heaven. He did not mean to buy off God's wrath with a meritorious equivalent; he well understood that it was not the price of the sacrifice, but its spilt blood, as embodying the spirituality of typical significance, which alone availed any thing. Nevertheless, with a stress of spirit extremely great, he did avow, "I will not offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

As already suggested, the subject calls us into two

closely related courses of thought; which we may discriminate as first, the nature of divine service, as set forth in David's negotiation with Araunah; and, secondly, David's inner life as set forth in his own act.

In the first place, then, we are to consider the nature of divine service as it is set forth in this conduct of David. In other words, it is the simple question, why *should* he have so acted?

The rightness of his conduct was a thing of positive institution. He was about to present *burnt-offerings*; that is to say, to worship in the manner of the Levitical ritual. Now at the foundation of that ritual lay this principle of personal cost. Without recounting to you its constantly occurring exactions on the property of the people, this we may note—that although distinguished for humane provisions for the poor, the law yet required the expense of the poorest; and, as if in proof of how completely this principle ascertained and controlled the reality of such services, the expenditures were accommodated to the ability respectively of different worshippers: poverty itself worshipping at the altar must needs be at cost; in any absolute view, a mere trifle indeed, nevertheless a cost, and, relatively, equal to what the most princely affluence might render. No one offered to the Lord, except the thing offered deprived himself. It was of the genius of the institutes, that ownership identified the offerer with his offering. If, now, Araunah's gratuity had been accepted by virtue of these enactments, it had been Araunah's sacrifice, not David's. But it was David that sinned,

and it was David whom God designated to the service: therefore David himself must be put to expense.

But there are conditions of the question which even this answer does not satisfy. We cannot help asking, why should the Levitical system, in this respect, have been what it was? Doubtless, in part, that so might be maintained the public services of religion. Still, why so insist upon the matter of cost, as to touch in each particular instance the *reality* of the service? Moreover, in the case before us, David had no regard to the consideration, as to whether Araunah might give a religious direction to any part of the proceeds of that property: his outlay went to reimburse a fellow-man. Nor was he required to do even this by reason of keeping the service he was about to perform free from any stain of injustice, seeing that had he accepted the tendered gift, he had not wronged Araunah, whose right it was to make the proffer. Nor, again, did he refuse the gift because his pride was hurt, as if he would say, "I am no object of charity;" for, clearly, the necessity of his so acting was enforced upon him by a sense of relationship to the Lord as *his* God. Evidently, then, the question stretches itself over the broad ground of religious worship in general.

Now, in every true service we render to God, there must be a complete *individualizing* of the act. No one can realize the religious life for another; but there-to must each attain for one's self. A soul truly pious carves its autograph deep in the worship it renders. Submission to God, dependence on Him, love for His

perfections and his ways,—such exercises will quicken the whole domain of individuality. Thus the worship of God is *self-consecration*: a consecration in all respects in which one is one's self—which else is only a pretence and mockery.

But now the mere thinking and breathing of a man—the living together in him of a soul and a body,—that is not the all of a man. There belong to him the elements of his citizenship in the world, the relations which link him to the great every-day life around him, whatever makes him a man among men. Thus the Scriptures contemplate us as one with our circumstances and relations, and on such constructive identity they found the decrees of the final allotment. So, too, the whole social and civic intercourse of mankind is conducted. All such things belong to a man, and are of him—a sort of duplicated self. And of all such things, *property* is that in which men seek most commonly to image forth the fact and the force of their being. It is an exponent of individual energy, always an ingredient of power; the enthroning of a man in portions of the wide world around him. “Its fluctuations are the tides of national fortune.” Every part of it streams with influence. A history of the world's property would be, substantially, the history of the world itself; therefore, whatever of property a man has, is to be accounted of in determining what a man is, in taking the dimensions of his efficient self.

If, then, the worship of God is the consecration of one's *self*, necessarily must one's possessions bear part in the worshipping. In the circumstances, David's act

of worship was such as involved the entire engagedness of his soul ; and since it was an occasion for some one's being put to expense, it must and would be David himself. Let there be but an oblation of the self to God, and then, whenever an occasion occur, the worshipper's property will come forth. Expenditures for God will, of course, range through as many gradations as there are varieties in the circumstances of men ; and so, the quality of costliness in religious service is a predicate rather of the offerer than of the offering. "As every man hath received the gift, even so minister the same." Not otherwise do we let the Lord into all our active being ; not otherwise do we, in all *that we are ourselves*, attest the supremacy of the Great Proprietor ; by consequence, not otherwise do we glorify Him with a genuine homage. And this very idea David intimates in his interview with Araunah : "I will not take that which is *thine* for the Lord." The dutifulness of his conduct is seen in its conforming to the law which governs self-consecration. It was precisely the paying down of the price which, on that occasion, marked for him a place in the universal brotherhood of God's worshippers.

It is a great lesson, learned in every proper analysis of religious worship, and on almost every page of Holy Scripture ; but, notwithstanding, too often unlearned in the life. The requirement is seated in the true philosophy of our being. Why it was that, beyond its functions as foreshadowing Christ, the Jewish ritual drew so largely on the wealth of individuals ? why, in fact, the people of Israel were never to appear "empty before the Lord ?" why it was that Jesus Christ sus-

pended treasures of heaven upon the surrender of houses and lands for His sake? why He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God?" why the high value He placed on the widow's mites—which were her all: why His immortalizing of Mary's expenditure upon His person of a costly perfume—in which she did what she could?—all this is resolved by the necessity, that the only path of self-consecration to God is one which winds through the length and breadth of one's manhood.

It will thus be seen that the principle of David's conduct is allied to whatever is great and sublime in the workings of religion. Just as consecration to God impresses itself on property, so does it on all the variety of a man's belongings; even on his time, his capabilities, his social ties, his pleasures, and his sufferings—for these all enter into the constituency of himself. The principle is hence no other than the great *law of self-denial*; every operation of which is, in some direction or other, a matter of personal cost; that law, by virtue of which a man's self rebounds from selfishness to God, and which, as always in force, gives birth to the whole power of an earnest Christian character. It follows that the parting with property, as the result of our acquiescence in God, is worth, not only as much as the amount given, but inestimably more. It is lifted quite out of the region of calculation. It is worth what all religious service is worth. It is of the value of a new life. Its connections overspread the entire field of view. And as hence it receives dignity, so does it repay the honor by its own tendency to educate charac-

ter for the highest reaches of moral sublimity. For, doubtless, Abraham's long and steady training in devotements of wealth to God, had much to do with fitting him for that leap to the loftiest eminence of self-consecration, the offering up of his beloved Isaac. So is it a preparation for such other labors and endurances, as shall be worth more than its own thousands of gold and silver. Gold is indeed a cursed thing, when, for its sake,

"The wretch throws up his interests in both worlds,
First starved in this, then damned in that to come ;"

or when it is made only the caterer for self-indulgence ; but that same gold is altogether a different thing, as, glittering on God's temple, it betokened the self-denials practised by the families of Israel, or as, dropping into the treasury of the Church's work, it hath to God's eye the image and superscription of an earnest piety.

So far, the nature of divine service, as set forth in David's negotiation with Araunah. It remains to consider David's inner life, as set forth in his own act. We have answered the question, Why should he have so acted ? We now ask, Why *did* he so act ? That he should not have done differently, if he meant to make the service he was about to perform his own expression of genuine homage, we understand. But how was this truth realized in his consciousness ? Here is the point of the greatest practical efficiency, and to pass it over were to leave untouched the very life-pulse of the whole subject.

For it was not a thing of course, that because David could not else have attained to reality in the service,

therefore he would act accordingly. We know what it is to admit the right, yet to pursue the wrong. Nor would the actual putting himself to cost have certainly implied, that he did so because ruled thereto by the instincts of a true consecration to God. As we have seen, there were other influences which might have operated: exactly as among ourselves, various are the motives which may prompt an outflow of offerings. If, then, it was indeed for the sake of honoring God in His absolute and all-loving dominion over him, that David thus conducted, whence came it that the *inner man* was so perfectly true to the occasion?

The history of the case returns this answer—*The mighty God was at work in David's heart.* For nine long months and more—the time occupied in numbering the people—he seems to have been in a back-slidden state of mind, and his moral perceptions were strangely obtuse. But when the numbering was at an end, and he had thought to please his ambitious conceit, on that very day, in the night of that day, his heart smote him, and he said, “I have sinned greatly in that I have done, and now I beseech Thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.” This was before the prophet came to him with God’s message of punishment; accordingly it was the confession of his own revived soul; not a dread awakened by the sentence of retribution, but his view of the exceeding sinfulness of his sin, a sense of it as offensive to God, and as defiling his soul. It was God’s Spirit that loosed his heart from its blindness.

And now the narrative invests him with all the qualities of godly sorrow. How forward to take shame

to himself; no attempt at extenuation, or at shifting the responsibility. In advance he apprehends the perfect justice of whatever punishment God might inflict; while his indignation at himself, as springing from a hatred of the sin, brings him into a deeper submission and communion with God. And we may well believe that such repentance was not without the actings of a saving faith. It was, in fact, an invitation to his confidence, when the prophet summoned him to elect a mode of punishment; for, fearful as was that ordeal, the marvellous condescension which such a proposition displayed on the part of God, indicated to him that God had not cast him utterly away, but was drawing him, even along the path of bitterest abasement, to the magnifying of His mercy. But, especially, when he was directed to offer sacrifice, could he have failed to repose himself, with all his accumulated sorrows, upon the true meaning of that service? Nay, the emergency which required that he should build an altar to the Lord in a strange place, as if the still flashing sword of the Avenger could not await his visit to Gibeon, where sojourned the Tabernacle with its brazen altar,—how such pressing haste must have intensified his convictions of the value of sacrificial blood! Therefore, the blood which was now to flow on the Jebusite's hill,—would he not look through it to that which was yet to be shed on Calvary? We might refer to the 32d psalm as sufficiently proving his acquaintance with that blessed Gospel teaching, the non-imputation of sin to him that believeth, and its glorious correlate, the imputation of righteousness without works. The monarch minstrel had sung of such things too often, and with feeling too true, that the monarch, broken-hearted,

should now forget the strain. We may say of him, then, that he "sorrowed after a godly sort: what carefulness it wrought in him, yea, what indignation, yea, what vehement desire, yea, what zeal!" And so says one,* "The renewed heart, after some roving of error, will once, ere over-long, return home to itself; and fall out with that ill guide wherewith it was misled, and with itself for being misled; and now it is resolved into tears, and breathes forth nothing but sighs, and confessions, and deprecations."

Such was David's mental condition when his interview occurred with Araunah. Now, there is in his language a pathos so glowing, a stress of zeal so bearing him right onward to his purpose, as proves it to have been the product of whatever interest then swayed the heart of the utterer. Therefore was it the out-speaking of *his repentance and faith*. What else can we say? What broke his nine months' slumber? He did not come to this resolution from a formal deference to the Levitical law in the case, nor out of regard to the abstract truth that in no wise else could the worship be real. All the circumstances of the case forbid the supposition. No, it was because the mighty God was in his heart, pouring through it the floods of penitence; because his faith in God, as now renewed, was diversifying that wide expanse of gloom with its own beautiful radiance.

And always it is so. A fountain is ever gushing with living waters; and a heart which feeds the lips with gracious expressions, will find an outlet in language such as David's, "I will not offer to the Lord

* Bishop Hall.

my God of that which doth cost me nothing." For repentance toward God and faith in Jesus Christ—which are uniform results of the Divine in-working—are the turning of a man from his sins; but it is of the essence of sin to rest in the creature more than in the Creator: therefore, essentially, such experience of God's grace in the heart is the process of subjecting it to the sovereign claims of God. And the heart thus won to loyalty will lay under contribution the whole range of a man's active being. Let a man but see how much he needs what the Saviour has done for him, and how urgent is the matter of his own personal application to Christ, and at once there is an offering up of his confidence, his affections, his will, his entire self; and then, as in David's case, if need be, there will follow whatever belongs to himself. It is in this way that the law of self-denial is impressed as a living power on every regenerate soul; and its operations over the length and breadth of our ever-expanding energies will be in the proportion of such gracious affections; as an impulse communicated at the centre of any delicate mechanism will send the waves of motion thrilling through the whole. The cross of Jesus Christ is such a display of the evil of sin and of the glory of holiness, as the universe has never seen equalled; and the Church which is gathered around the cross must be self-denying—must find its development, and obtain its fullness of power, in a life-long series of self-expend-ing services. Hence no sooner did the Spirit awake to new life Jerusalem's thousands, than the riches of the Church came forth with a munificence only Christian. And hence—for it is still the same principle—that wonderful creation of the Gospel, the life and charac-

of St. Paul; who counted all things but loss for Christ and His service, who was "in labours abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings and perils, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Nor is this self-denying nature of the Christian service at all a burdensome thing; for if the power of the cross is great, it is so precisely because it is an attractive power. Christ in the heart is the joy of its affections; and Christ being enthroned in all the heart, the giving up for His sake of our precious things, is a delicious pleasure, a teeming blessedness. "The love of Christ constraineth;" "most gladly, therefore, will we rather glory" in our privations, our distresses, our labours, "that the power of Christ may rest upon us." We cannot but live unto Him who loved us and gave Himself for us; who, though rich, yet for our sakes became poor, that we through His poverty might be rich. A self-oblation so stupendous, if once realized in the soul, will transmit of its own spirit, as with telegraphic speed, and in articulate utterances, to the farthest bounds of the life. The cross is the centre of Christianity, and a Christian's calling is the crucifixion of selfishness. Again and again it is proved, that an earnest penitence, and the joys of experienced hope, will make of any man a *steward* of the grace of God, will cause him to consecrate the labours and the endurances of a life, will bring forth of his best and richest—whether that be the widow's mite or Mary's costly perfume, the turtle-doves of the poorest worshiper at the altar, or King David's shekels of gold.

We have now accomplished the analysis of our subject, and have seen what we were looking for, the two-fold force of David's negotiation with Araunah. I have not been without apprehension, lest the courses of thought along which we have moved should strike some of my hearers as too divergent from the usages of the present occasion. The design has been, however, to elevate the cares and toils of this work-day world to the level of a religious stand-point; and surely we do subserve the cause of missions, and our efforts are beating in unison with the very heart of the great work, if spiritual things are made to cover with the shield of their own sacredness the common activities of daily life. We shall discover this more fully in the two following observations, which are added by way of summing up the effective forces of our subject.

First, the views elicited by the foregoing discussion demand, for their complement, the existence of a *missionary Church*. "All things," saith the son of Sirach, "are double, one against another." We have seen that the heart's consecration to God will delineate itself upon all surrounding interests, that property, time, talents, all circumstances and relations, must and will bend to the sceptre of its power; and we have seen that the Gospel of Jesus Christ is the instrument of such consecration, by its power to loose one's energies from the watch and ward of selfishness. Now these conditions demand a consummation; *require* that there shall be *opportunities* for self-expenditures in the service of God. They show not only that, if need occur, the opportunity will be made use of, but that there is need, and must be. Of bounden duty, then, the Church

is missionary in her aims and functions. For how else shall we find sufficiently the required occasions for our self-denials? The Church which God hath purchased with His own blood is designed to be composed of a people *all His own*—His own supremely, His own *throughout themselves*; therefore a people self-expending unto the glory of His grace. But our Lord Jesus Christ is not now on the earth, that, like Mary, we might expend on His sacred person some costly memento, or that, like the eastern sages, we might lay at His infant feet our treasures of “gold, and frankincense, and myrrh.” But is He not virtually with us in the preached Gospel? and in the fullness of its grace is He not gloriously displayed? So, therefore, to *Him* redound all privations and labours which have for their object the spread of the Gospel tidings. Now He might have ordained the winds as His preachers, or He might have published the message of salvation on the rocks and the stars; but that had been to prostrate the principle, that of His people’s capabilities and possessions there must be devotements to Him. By consequence, only the Church would He constitute the depositary of this trust. His last word to those who had left their all out of devotion to Him, and whose hearts, accordingly, were brimming with the benevolence of the Gospel—His last word was, Go; and His last act was to dismiss them to their great commission, as with lifted hands He covered their heads, and so went up to heaven, still showing to their longing gaze that hovering pledge of His Almighty protection; a benediction sublimer in the attitude of its utterance, than ever before came from even the Prince of Peace. Hence every way—as well by His own act of investi-

ture, as by the exigencies of her condition—the calling of the Church is to “shine as lights in the world, holding forth the word of life.” Not, however, as if, in any sense, He were dependent on His people for the triumphs of His grace in the world, or as if the least success could be wrought without His accompanying presence. Doubtless He will at last so “destroy error by the brightness of *His coming*,” as to demonstrate His own perfect self-sufficiency for the conquest of our fallen world; “not by might, nor by power, but by my Spirit,” saith the Lord. But precisely because He calls us to *holiness*, so by necessity does He call us to such *privations and efforts*, as, flowing forth in streams ever richer and fuller, shall suffice to bear onward and outward over the earth the joys of His finished salvation. Thus it is that the wants of a ruined world are the means of a Christian’s own development, give scope to the work of self-consecration, and enrich him unto all bountifulness. Thus it is that the spirit of missions is the divine energy of the Gospel. Thus it is that the cause of an extending Church receives a sort of new birth in every soul’s conversion to God, that simultaneously with a soul’s passage from death to life the Macedonian cry finds audience of its gracious sensibilities.

And thus it was, that, when, during the last century, a holier consecration was infused into the Church’s consciousness, she began at once to shine in her light-bearing office; her gold and silver came forth like daily sacrifices, and a great company of preachers, self-expendng men, carried far into the darkness of heathendom the morning beams of the glorious Gospel of

Christ; and then were inaugurated those voluntary associations with which dawned a new era in the Church's history, and which promise to make the field of her labours and her triumphs as wide as the world itself. So certain is it that the Missionary functions of the Church are bound up with the consecration to God of her individual members. Oh! then, if, habitually, we fail to lay hold of God-sent-opportunities, as fast as they thicken around us, how should we feel rebuked and abashed in the presence of Him whose we are, and whom we profess to *serve*! When I see that self-denying men have gone (it may almost be said without a figure) to the furthest verge of land, and have stopped only when the ocean which washes our shores has beaten them back; when I hear them calling aloud upon the self-denials of the *Church* to forward them on their ministries of mercy, but alas! calling in vain; when I see the Southern half of our own Continent—those majestic plains, and cloud-capped mountains—pleading with us for the pure Gospel of Christ, but pleading without success; when I know that in Africa and in China, the fields whiten to the harvest immeasurably beyond what at present we are doing; when, amongst our own homes, all over the vast extent of our territory, I hear the appeal, and behold the hands stretched out for the bread of life, but only be waved away;—"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for *the slain* of the daughter of my people!"

The other observation is this—that as our subject proves the Missionary character of the Church, so its leading thought will be found to lie at the bottom of

all *the efficiency* of such a Church. In other words, Missionary liberality, in order to be effective with God, must be a liberality which costs something. Our own true worship of God requires it, and therefore such alone we are authorized to expect will secure His blessing. Not that outlays of another sort are never effectual, for we cannot "limit the Holy One of Israel;" but we have no warrant to insure their being so. The duty of giving of our substance to the Lord, the subject renders imperative; strictly, however, as a principle. In the light of the foregoing discussion, it will be seen, that the usefulness of our gold and silver for the Gospel's purposes God makes dependent, not on the amount given, but on the spirit and entireness of the act of giving. While the Church holds in trust the conveyance of the Gospel to mankind, yet her success is not to result from an exchange of values with God. Were her contributions multiplied a million-fold, that alone would not make her effective in her Missionary constitution. Paul may plant, Apollos may water, but God giveth the increase; and He giveth it to crown the devotedness of His self-denying labourers. A spirit of general enterprize, as incident to a particular age or place, may gather to itself all surface sympathies of individuals and communities, and thus for a time produce large revenues, though meanwhile ignoring the interior discipline of profound Gospel realizations; but it is possible that such contributions shall indicate, in no instance, the gift of the self to God; nay, they may be but the altar for offering up the *idolatrics* of self. The gift, as to God, must enshrine the giver. Then the giving is true worshipping, and it becomes a thing of divine power. But such can be the

case only by means of an habitual operation of the law of self-denial. Agreeably to this, the question we have to ask is, not what we have given, but what we have kept back through self-indulgence; not how many Missionaries we have equipped for the Master's service, but how many we might have, and therefore ought to have sent forth. The effective Missionary spirit cannot be that which makes no retrenchments; takes no pains, costs nothing either of sacrifice or effort: such a spirit is fatally defective: it will think highly of the smallest services, is unduly swayed by the example of others; waits for public excitement, is liable to decrease, or even to cease. But it is that which, springing out of a man's renunciation of himself to God, is as permanent as the divine life within him, and sends up to heaven the sweet-smelling savor of godliness; which, therefore, economizes, adds to the superfluities we bestow the precious savings of self-denial, and wrestles with God that it may prosper in the thing whereto He hath sent it—an equable flow of our possessions to God, inexhaustible, and full of the odor of prayer.

This view of Christian benevolence we need to press home to our hearts. This is the sort of instrumentality our ascended Prince and Saviour would use for ushering that glorious time, when "all nations shall call Him blessed." How strikingly accordant that oracle of prophecy, "To Him shall be given *of the gold* of Sheba: *prayer also* shall be made for Him continually." In pleading, then, for the costliness of the services we render to God, we plead for a singleness of object in all that we do, and therein for our entire devotedness; and therein, again, we plead directly for

unmeasured blessings upon us from on high. "When Zion travailed, she brought forth," and not till then. Oh! how the Church of our love, having the everlasting Gospel to preach, might speed on her aggressive activities, if only the tongues of her thousands, touched with a living energy of the heart, were eloquent every day of that resolution of David, "I will not offer to the Lord my God of that which doth cost me nothing."

Is that the language of *our* hearts? Surely among ourselves, at this assembling, should begin a truer consecration to God. Let each adjudge his own case. Let each one say, if all the secular relations of his life have been set apart under a seal of sacredness. Let him say, if from his goods and commodities, his self-indulgences, his precious things at home and abroad, there have been outlays, costly outlays, for God's honoring. Let him say, if he has borne in mind that only *by living near to God in Christ* there can be any oblation of the self, any blessing on his giving and working. Let him say, if now Christ Jesus is made unto him "wisdom, and righteousness, and sanctification, and redemption;" if habitually he wrestles for a Pentecostal effusion. We are few as here gathered together; but so were the disciples, "the number of names together were about an hundred and twenty." And "they were all with one accord in one place," and "they were all filled with the Holy Ghost," and strange multitudes, "out of every nation under heaven," "did hear them speak in their own tongues the wonderful works of God;" and far off continents and islands, and savage wilds, and every hill and valley of Judea, caught the tidings, and rolled on the triumphs, as far as "day unto day uttereth speech, and night unto night showeth knowledge."

Blessed Jesus! may we fulfill our office as "lights in the world, holding forth the word of life!"

To whom, and by whom, in the unity of the Father and the Holy Ghost, "be glory in the Church throughout all ages, world without end! Amen!"

PROCEEDINGS

OF THE

BOARD OF MISSIONS.

Twentieth Annual Meeting.

New-York, October 17, 1855.

THE Twentieth Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in St. Bartholomew's Church, at 10 o'clock, A. M.

At the last Annual Meeting, the Board resolved to meet in St. Paul's Church, Richmond, Virginia; but in consequence of an application to the presiding Bishop, by members of the two Committees, the place of meeting was changed, according to the provisions of the XII. Article of the By-Laws, by the following notice :

"In accordance with the expressed wish of the Executive Officers and sundry members of the Board of Missions, I hereby give notice that the next Meeting of the Board will be held on the Bri Wednesday in October, in St. Bartholomew's Church, in the city of New-York, instead of Richmond, Va., as before appointed.

"T. C. BROWNELL,

"Bishop of Connecticut, and Presiding Bishop.

"Hartford, Sept. 14, 1855."

Morning Prayer was read by the Rev. Samuel Cooke, Rector of St. Bartholomew's Church, New-York, who read to the end of the second Lesson, and the Rev. W. H. Odenheimer, Rector of St. Peter's Church, Philadelphia, who read the remaining portion; and the ante-Communion Service by the Bishop of Rhode Island, who read the Collect, Commandments, and Prayers, which follow, and the Bishop of Massachusetts, who read the Epistle and Gospel.

The service for the celebration of the Lord's Supper was read by the Bishop of Virginia, assisted by the Bishop of Massachusetts, who read the sentences at the Offertory.

The Elements were distributed by the Bishops of Massachusetts and Rhode Island.

The amount collected at the Offertory was \$24⁵³/₁₀₀.

The religious services having been concluded, the Board proceeded to business.

The Bishop of Virginia being the senior Bishop present, took the chair.

The roll was called, and the following members of the Board answered to their names:—the Bishops of Virginia, Ohio, New-Jersey, Delaware, Assistant of Virginia, Massachusetts, Maine, Iowa, Provisional of New-York, and Rhode Island; the Rev. Messrs. Andrews, Anthon, Bedell, J. L. Clarke, Croes, Denison, Hawks, Henderson, Mead, Morrison, Odenheimer, Pitkin, Richmond, Robertson, Tyng, Van Kleeck, and Van Pelt; and Messrs. Brown, L. Curtiss, C. Curtiss, Bradish, Winston, and Wolfe.

On motion of the Rev. Dr. Mead, the Board proceeded, in compliance with the second Article of the By-Laws, to the appointment of a Secretary, and on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

The Rev. Dr. Hawks, on behalf of the Domestic Committee, reported to the Board, that the Rev. Samuel Cooke had been appointed to supply the vacancy occasioned in that Committee by the death of the Rev. C. H. Halsey; and on motion of the Rev. Dr. Mead, it was unanimously

Resolved, That the election of the Rev. Samuel Cooke, as a member of the Domestic Committee, in the place of the Rev. C. H. Halsey, deceased, be confirmed.

On motion of the Secretary of the Board, it was

Resolved, That a Committee be appointed to examine and report, whether any vacancies at present exist in the Board.

The Rev. Dr. Mead and the Rev. Samuel Cooke were appointed the Committee.

The Rev. Dr. Van Kleeck, as Secretary and General Agent of the Domestic Committee, presented and read the Annual Report of that body, which, on motion of the Secretary of the Board, was referred to a Committee of five.*

The Bishops of Massachusetts and Iowa, the Rev. J. L. Clark, D.D., Rev. Mr. Morrison, and the Hon. S. H. Huntington, were appointed the Committee.

The Rev. S. D. Denison, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body, which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.†

The Bishop of Delaware, the Provisional Bishop of New-York, the Rev. Drs. Henderson and Andrews, and the Rev. Mr. Pitkin, were appointed the Committee.

The Rev. Mr. Irving, Local Secretary of the Foreign Committee, presented the Annual Reports of the Missionary Bishops

* See Appendix A., p. 507.

† See Appendix B., p. 531.

in China and Africa, which, on motion of the Rev. Dr. Hawks, were referred to the Committee to whom was referred the Annual Report of the Foreign Committee.

The Rev. Dr. Van Kleeck presented the Annual Reports of the Missionary Bishops in the South West, California, and Oregon, which, on motion of the Rev. Dr. Mead, were referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

The Rev. Dr. Van Kleeck, on behalf of the Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited, which, on motion, was referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

The Rev. Mr. Irving, on behalf of the Treasurer of the Foreign Committee, presented the Annual Report of that officer, duly audited, which, on motion, was referred to the Committee to whom was referred the Annual Report of the Foreign Committee.

The Rev. Mr. Irving read a letter from the Hon. E. A. Newton, stating his inability to attend the present meeting of the Board, on account of indisposition.

On motion of the Rev. Dr. Mead, it was

Resolved, That when the Board adjourns, it will adjourn to attend Divine Service at half-past 7 o'clock this evening, in Trinity Chapel, on occasion of the preaching of the Annual Sermon, and to meet again at 9 o'clock, A. M., to-morrow, in this place, for the transaction of business.

On motion, the Board adjourned.

7½ o'clock, P. M.

The Board attended Divine Service.

Evening Prayer was read by the Rev. William B. Stevens, D. D., Rector of St. Andrew's Church, Philadelphia, assisted by the Rev. F. L. Hawks, D. D. LL.D., Rector of Calvary Church, New-York, who read the Lesson.

The Annual Sermon was preached by the Rev. William R. Nicholson, Rector of John's Church, Cincinnati, the text being the 21th verse of the 21th chapter of the 2nd Book of Samuel : "Nay, but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

Owing to a misunderstanding, the collection, required by the 10th article of the By-laws, was omitted.

The 1031 Hymn having been sung, the congregation was dismissed with appropriate Collects, and the benediction by the Bishop of Virginia.

October 18th, 9 o'clock, A. M.

The Board met.

The Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The roll was called, and the following members of the Board answered to their names :—the Bishops of Virginia, Ohio, Delaware, Massachusetts, Maine, Iowa, Provisional of New-York, and Rhode Island; Rev. Messrs. Andrews, Anthon, Bedell, Croes, Denison, Hawks, Henderson, Jones, Mead, Morrison, Odenheimer, Pickin, Richmond, Stevens, Tyng, Turner, Van Kleeck, and Van Pelt; and Messrs. Bradish, L. Curtiss, De Peyster, Garthwaite, Stanford, Winston, and Wolfe.

The Minutes of the last meeting were read and approved.

The Rev. Dr. Van Kleeck presented the Annual Report of the Missionary Bishop in the Northwest, which, on motion of the same, was referred to the Committee to whom was referred the Annual Report of the Domestic Committee.

The Rev. Dr. Mead, as Chairman of the Committee appointed to examine and report whether any vacancies exist at present in the Board, presented and read the following Report :

“The Committee appointed to ascertain if any vacancies exist in the Board,

Report, That they find that three vacancies exist, occasioned by the elevation of the Right Rev. Horatio Potter, D. D., and of the Right Rev. H. W. Lee, D. D., to the Episcopate, and by the decease of the Rev. C. H. Halsey.

WM. COOPER MEAD,
S. COOKE.”

On motion of the Rev. Dr. Mead, it was

Resolved, That a Committee be appointed to nominate suitable persons to fill the vacancies in the Board.

The Bishop of Iowa, and Rev. Drs. Mead and Anthon, were appointed the Committee.

The Bishop of Massachusetts, as Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented and read the following Report :

The Committee, to whom was referred the Report of the Domestic Committee, respectfully Report :—

That they perceive with gratification, in their annual record of the doings of the Committee, the evidence of their zeal and efficiency during the past year ; and, also, no less clear proof of the unwearied activity and diligence of their Secretary and General Agent.

While your Committee have rejoiced in the prospects of usefulness opened to our Church in that region which has been entrusted to the

oversight of the Missionary Bishop of California, they have regretted with all who have the cause of Zion at heart, the sad failure of the benevolent efforts of Mr. Syle among the Chinese of that country. The causes of this entire disappointment of cherished hopes are clearly set forth in the Report; and the statements and explanations there made sufficiently account for the painful result. While we thus lament the frustration of Mr. Syle's exertions in California, we cannot but indulge the earnest hope and prayer, that, by an arrangement between himself and the Foreign Committee, his valuable attainments and experience may once more be given to the Mission of our Church in China.

Your Committee would notice with gratitude, the tokens of God's blessing on Bishop Scott's Missionary field in Oregon and Washington. It is with this portion of the great vineyard, as yet, only the day of very small things. But there are already marks of progress, and what may we not expect from the labors of its active and devoted overseer, if sustained by an increasing number of heralds of the Cross, and by the prayers and aid of his distant brethren and friends? And, as a bright example to stimulate Christian people, we would call renewed attention to the efforts made by a Layman of Connecticut in behalf of the proposed Diocesan School in Oregon, and to the affectionate liberality with which he was aided by friends in other Dioceses.

We have been strongly impressed with the affecting narrative contained in the Report, of the privations and labors of the excellent Missionary Bishop of the South-west. These toils, comprising wearisome journeys of five months duration, and a long absence during all that period from the delights of family and home, may well demand an affectionate sympathy. They address themselves, moreover, with an urgent voice, to our Clergy; calling upon those among them who are willing to spend and be spent for Christ, to turn their attention to some of these vast fields, where the harvest is so great and the laborers are so few and far between. May this laborious prelate—bowed under the additional weight of recent domestic sorrow—be cheered by signs of sympathy and interest, in an increasing band of coadjutors in his work of faith and labor of love.

The undersigned beg to express their cordial concurrence in the views of the Domestic Committee, as to the benefit to be derived from itinerating Missionary labors. What they have recommended in reference to our North-western territory, has been tried with eminent success in our older Dioceses. The plan is, in all respects, safe and wise; and, whenever adopted, will do much to remedy the evil of a fruitless expenditure of labor and money.

We have also been struck with the allusion contained in their Report, to the Foreign element which is, year by year, thrown among the population of this country, by the constant process of emigration. We cannot but express the earnest hope, that the Ordinances of our Church may be so employed by our Missionary Clergy as to incorporate these strangers with our native congregations, instead of consti-

tuting them a distinct and separate body. This wise principle of action has been adopted by an institution lately formed in England, under the title of the "Anglo-American Church Emigrant Aid Society," the constitution and rules of which have been recently sent to the Bishops of our Church, accompanied by a circular-letter of the Bishop of London, referring to the features of this Association. Those who come to this land, as their adopted home, will thus become part and parcel of ourselves, and be united in one common bond of interest and affection.

Your Committee are impressed most favorably with the remarks contained in their Report, concerning the advantages to be gained by the appointment of Local Secretaries. Such agents, acting within the several Dioceses, would do much in stirring up the zeal of Parishes, and bringing the work of Missions before the minds of both Clergy and Laity.

Reference having been made in this Report of the Domestic Committee, to the subject of the relations between themselves and the Episcopal Missionary Association for the West, which is an auxiliary to this Board, your Committee beg to say, that they hope and trust that the Domestic Committee and the Association may work harmoniously together. If, in their Missionary efforts, both are animated with love to Christ, and desire, under the promptings of the gracious Spirit, to labor for the salvation of men, there is no cause for apprehending injury. We have remarked the cordial terms in which the Association speaks of the Domestic Committee, as quoted in the pages of the Report before us. There is work enough for both to perform, and we hope that both will go on discharging it in the fear of God, and under the impulse of Heavenly love.

In conclusion, we would beg to add our tribute of affectionate remembrance to that of the Domestic Committee, in relation to our departed brother, the late Rev. Charles H. Halsey. And we would desire to recognize in the solemn and startling event of his removal, the voice of admonition to work while it is day, before the night cometh when we can work no longer.

In view of the foregoing observations, we append to our Report the following Resolutions, for the adoption of this Board :

1. *Resolved*, That in view of the vast and growing field of Missionary labor open before the Domestic Committee, it is the ardent hope of this Board that they may be furnished with the means of extending their efforts, rather than compelled to contract their sphere of labor. •

2. *Resolved*, That the members of our Church are hereby affectionately urged to pour their liberal gifts into the treasury of the Committee, in order to enable them to meet their responsibilities and to enlarge their operations.

3. *Resolved*, That by the solemn event of the death of one of the most beloved and honored members of this Committee, in the meri-

dian of his usefulness, we are warned, "whatever our hand findeth to do, to do it with our might."

All which is respectfully submitted.

MANTON EASTBURN,
HENRY W. LEE,
J. L. CLARKE,
J. H. MORRISON.

All the Resolutions connected with the Report were adopted.

The Bishop of Delaware, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented and read the following Report :

The Special Committee, to whom was referred the Annual Report of the Foreign Committee, beg leave to Report :—

That a review of the Report of the Foreign Committee of the Board has been productive of mingled emotions of gratitude and pain. The goodness of the Lord, of which we observe such evident manifestations, may well awaken our thankfulness, while the confessed let and hindrance which so clog and embarrass our operations, is cause for deep humiliation and regret.

Glancing at the work now in progress at our Foreign Stations, we find indications of a more hopeful character than almost ever before. Our Missionary Bishops, Clergy, and Assistants, are full of zeal, energy and courage. Many of them are now enabled to devote to the sacred cause with which they are identified, that practical wisdom which can alone result from large experience. Familiar now with their field of labor, cognizant of its difficulties and its opportunities, acquainted with the languages and manners of the heathen, and having won for themselves some measure of their confidence and appreciation, they occupy each year a much higher vantage ground, and can carry on a more effective warfare against the strongholds of heathen wickedness. Their schools are now beginning to produce the desired fruit; their congregations are on the increase, and those congregations can be addressed with vastly more effect. A native agency is in the way of being raised up to assist in the evangelization of their countrymen. And, above and beyond all, the blessing of Ilim, without whose smile and benediction all our labor is vain, hath not been withheld. The Committee charged at your last Annual Meeting with the duty now devolved upon us, remarked in their report, "Our Missionary organization is happily adapted to its end; the funds are largely augmented; the labourers are at their posts; we have flour-

ishing schools; we have a few native preachers; there is no persecution; there is no opposition; we wait only for the breath of the Holy Spirit."

From the Report of our Foreign Missions, we are encouraged to believe that this Holy breath is beginning to be felt. The Rev. Mr. Hoffman, on his return to Africa, "was astonished at the unusual interest manifested by the natives of Cape Palmas." Mr. Scott remarked that, never, in any place, has he seen "more anxiety for instruction than is manifested by the adult population of that place." Bishop Payne is cheered in his work, and his Missionary paper states, that, "Never in the history of Missions, has there been such a call for labourers as at the present time. The Spirit seems to have been poured out from on High, and while wanderers are reclaimed and the weak strengthened, God is adding to His Church those who shall be saved." At Mt. Vaughan there has been a most encouragingly religious influence manifested among the youth of the High School, all but one having professed their faith in Christ, and two being drawn by convictions of duty to look forward to the Ministry. Altogether, the tone of the Missionaries in that land, so long downtrodden and spoiled, is unusually encouraging.

Neither do we consider it a drawback to these tokens for good, that, during the past year, our African Mission has been deprived, in the Providence of God, of some of those noble spirits who had devoted themselves with self-renunciation to the work of publishing there the Gospel of Christ. The Rev. Mr. Horne, Dr. Steele, and Mrs. Sophia Smith, have followed Minor and Messenger to "a better country;" and Robert Smith, gifted by nature and grace, burning with the zeal and devotion of a martyr, just set his foot on African soil to find a grave beneath it. But how precious is a work which has cost such lives willingly offered! And what an evidence that our Church is not forsaken of God, when she has such children willing to hazard their lives for the sake of Christ and redeemed souls. Surely the language of such Providences is animating, rather than depressing. We mourn, indeed, our own and the Church's loss; we sympathize with the bereaved friends and brethren, but we cannot murmur that the Lord of the Vineyard saw fit to call his servants early to their reward, nor doubt that designs of great mercy to the land whither they went or were called of God are interwoven with the solemn and affecting event. Not the less therefore on this account do we thank God and take courage.

Such indications of Christian devotedness and zeal; such examples of heroism, more noble and exalted than that which the world is now gazing at with wonder on the red battle-fields of the Crimea, will, we cannot doubt in the issue, vastly promote the setting up of the Kingdom of Christ where Satan's seat now is.

Our Chinese Mission is also fruitful of encouragement. The sanguinary and desolating warfare which made Shanghai one of its theatres, has rolled away; our Missionaries have been permitted to

resume their labors in that city, and their eyes were gladdened with the sight of their own beloved sanctuary still standing intact while the flames had swept fiercely around it. The Bishop reports the freest opportunity for extensive itinerancy, and a larger attendance on the services held, and a general impression of the Missionaries of a much more lively interest in listening to the word preached. The number of applicants for baptism is also encouragingly large.

If we turn our eyes homeward, we observe young men coming forward voluntarily, and offering their services to the Church as Foreign Missionaries. A little while since we asked, almost in despair, *Where are the men?* And now men and women, also possessed as far as appears to your Committee of the desirable qualifications, answer, *"Here are we. Send us."*

But these new volunteers are not sent, and why? This question brings us to the painful and mortifying feature of the Foreign Committee's Report, viz., that their treasury is burdened with a considerable debt; that the receipts of the year have not advanced, but rather fallen below those of the year preceding; and that our whole Foreign work is seriously clogged, nay, alarmingly menaced, by the deficiency in the contributions of the Parishes. The marked increase in the income of 1854, led the Foreign Committee to respond liberally to the pressing calls made upon them for the extension of their operations. They enlarged their borders, as well they might—for there is very much land to be possessed—and the cry is ringing in their ears, *"Come over and help us."* Their work, they tell us, is an expensive work. If it goes on with any efficiency it must widen. It cannot be suddenly arrested and cut down, without ruinous consequences. They went onward, but they were disappointed in the support on which they reckoned, and they close their present Report with a solemn declaration of their utter inability to do the work which the Church has assigned to them, with the inadequate amount contributed to their treasury fund. Now what shall be done? Are this Board prepared to take the serious responsibility of curtailing their Foreign operations? Shall we send away, with a cold refusal, the youthful soldiers of the Cross, who present themselves for this Holy warfare? Shall we leave our noble band of labourers abroad; or tell them to abandon some of their stations, close their schools, and dismiss their congregations? Would not a halt in our onward march at this period be a sad blot in the history of a Church, which a few years since spread her banner proudly to the breeze, inscribed, *"The field is the world."* Your Committee cannot believe that your Board will entertain such a thought, as that we are about to prove so recreant to our duty as a Church of Christ. Surely the amount of the expenditure required need not terrify a communion embracing such a measure of this world's goods as our own. An annual income of \$70,000, and the extinguishment of a debt of \$10,000, would not, after all, tax very heavily our ecclesiastical resources. "It is required of stewards that a man be found faithful," and will less than this, at a crisis in the

world's history so momentous as the present, meet our grave accountability?

As to the practical measures to be adopted, your Committee are unable to report any of greater promise than those which have been already resorted to by the Foreign Committee. Their action in scattering abroad their occasional papers and other publications, and in addressing circular appeals to the Parochial Clergy, and also employing special agents, appear to your Committee to have been judicious and timely. The only subject of regret is, that the result should not have been such as to do away with the necessity of allusions like the present. Your Committee would advise the continuance of these means at the discretion of the Foreign Committee, and would propose to this Board to give the whole weight of their official sanction and undivided exertions to such efforts. Let the mind of the Church, if it be possible, be impressed with the urgency of this appeal. Let our people be taught more plainly and decidedly, that the work of evangelizing the Heathen is emphatically the work of Christians; that its energetic maintenance is indispensable to our life, holiness, and prosperity as a Christian Communion; and that a heightened standard of liberality is demanded of all who profess and call themselves Christians. Cannot individuals with whom God has entrusted large means, be induced to devote a liberal share thereof to so good a cause; and Parishes, able but hitherto indifferent, be awakened to a conviction of duty and privilege? Nobody can urge this claim, whether upon Parishes or individuals, with the knowledge, judgment and force of the Foreign Committee, by their written appeals and living agents; and we can, as a Board and in our different relations, do not a little to increase the effect of their applications.

The Committee notice with deep interest, the allusion in the report of the Missionary Bishop of China, to the important subject of some provision for infirm Missionaries, and the families of those who die in the field. The Bishop found on application to the Diocesan Society of S. C., that by reason of his disconnection with the Diocese he could not be permitted to participate in the benefits of its funds—at the same time the limited salaries of Foreign Missionaries do not allow of anything being laid by, while life insurances can only be effected in the case of persons situated as they are, at ruinous rates. Your Committee are not at this time ready to propose any specific measure, but hope that the matter will receive the attention it deserves from a sympathizing Christian community.

In conclusion, the Committee beg leave to submit the annexed Resolutions:

1. *Resolved*, That this Board recognize with lively gratitude the favouring hand of God, in the measure of success reported at our Foreign Stations, and feel constrained, by such cheering indications of Divine Providence, to go forward with zeal and energy in their work.

2. That it is hereby recommended to the Foreign Committee, to take measures for sending out those persons, being in their judgment fit and competent, who have expressed their willingness to labour in Foreign Missionary fields, with as little delay as possible.

3. That this Board view the embarrassed state of the treasury for Foreign Missions as a matter for humiliation and regret, especially at a time when the blessing of God is signally poured out upon our efforts.

4. That this Board approve of the means which the Foreign Committee has made use of, during the year past, for spreading information, awakening interest, and calling forth aid; and does hereby earnestly recommend to the parishes of our Church a prompt and liberal response to such further means as the Committee may employ.

5. *Resolved*, That the endowment, by affluent Churchmen, of our Foreign Missionary Episcopate, and of our African College and Orphan Asylum, would be, in the opinion of this Board, a use of wealth most beneficial to the cause of Christ, and doubly blessed to the giver.

6. *Resolved*, That a Committee of five be appointed to prepare and publish an address to the Church, on the supply of the necessary means for carrying on the work of Missions.

The Bishops of Ohio and Pennsylvania, the Rev. Drs. Stevens and J. L. Clark, and the Hon. Luther Bradish, were appointed the Committee.

7. That in the death of several of our Missionaries in Africa, the Board feel that they have sustained the loss of highly valued and efficient labourers in the field; that our sympathy is affectionately tendered to the relatives and friends of the deceased, and we heartily thank God for their bright and holy examples, and trust their deaths will be a blessing to the cause for which they had determined to live.

(Signed,)	ALFRED LEE,	}	<i>Committee.</i>
	HORATIO POTTER,		
	MATTHEW H. HENDERSON,		
	C. W. ANDREWS,		
	T. C. PITKIN,		

The first, second, third, fourth, sixth and seventh Resolutions connected with the Report, were adopted.

On motion of the Rev. Dr. Mead, it was

Resolved, That the 5th Resolution be laid on the table until the next Annual Meeting.

The Bishop of Iowa, as Chairman of the Committee appointed to nominate suitable persons to supply the vacancies in the Board, presented and read the following Report :

"The Committee appointed to nominate persons to supply the three vacancies existing in the Board, propose the names of the Rev. Robert A. Hallam, D. D., of the Diocese of Connecticut, the Rev. Benjamin Watson, of the Diocese of Western New-York, and the Rev. William R. Nicholson, of the Diocese of Ohio.

"In behalf of the Committee,

"HENRY W. LEE, *Chairman.*"

On motion of the Rev. Dr. Hawks, it was

Resolved, That the individuals named in the Report be elected members of the Board.

The Rev. Dr. Stevens having informed the Board that the Bishop White Parish Library Association, of Philadelphia, through their Secretary, Miss W. Smith, had offered to supply the Missionaries of the Board with such standard theological works as the Association have been accustomed to furnish ; it was, on motion of the same,

Resolved, That this Board have heard, with great satisfaction, the offer of the Bishop White Parish Library Association, and tender to the Ladies of that Society their thanks for their generous proposal.

On motion of the Rev. Dr. Mead, the following Resolutions were adopted :

Resolved, That the Proceedings of the Board, attested by its Secretary, be referred to that officer, and the Secretaries of the two Committees, for publication.

Resolved, That the Proceedings of the Board be printed in the *Spirit of Missions*, and that two hundred and fifty copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Reports of the Treasurers be printed with the Proceedings of the Board.

On motion of the Rev. Dr. Mead, it was

Resolved, That the next Annual Meeting of the Board be held on the evening of the day preceding the opening of the General Convention.

On motion of the Rev. Dr. Mead, it was

Resolved, That the Board take a recess until half-past 7 o'clock, and meet again immediately after the Public Missionary Meeting, for the transaction of business.

Church of the Ascension,
Half-past 7 o'clock.

The Board met.

The Bishop of Vermont appeared, and took his seat.

The Bishop of Virginia, being the senior Bishop present, presided.

The 104th Hymn having been sung, prayer was offered by the presiding Officer.

Addresses were delivered by the Rev. G. D. Cummings, Rector of Trinity Church, Washington, and the Bishops of Iowa, Rhode Island, Ohio, and Virginia.

A collection having been made, amounting to \$877 50, the first two verses of the 107th Hymn, with the Doxology, were sung. The exercises were closed with Collects, and the Benediction by the presiding Officer.

10 o'clock.

The Board proceeded to business. The Bishop of Virginia in the chair.

On motion of the Rev. Dr. Van Kleeck, it was

Resolved, That the next Annual Meeting of the Board be held in St. Andrew's Church, Philadelphia, at 5 o'clock, P. M., on the day preceding the opening of the General Convention.

The Bishop of Virginia having retired, the Bishop of Vermont took the chair.

On motion of the Rev. Dr. Van Kleeck, it was

Resolved, That after the reading of the Minutes, the Board adjourn *sine die*.

The Minutes were read and approved, and the Board adjourned.

Attest,

P. VAN PELT, *Secretary of the Board.*

APPENDICES.

A.

Report of the Domestic Committee.

THE Domestic Committee, in this, its twentieth Annual Report, desire to give an account of their acts and stewardship for the past year, and to invoke the earnest interest, cordial sympathy, and united aid of the whole Church. In a work so great, and a field so vast, with varied interests, ever growing and stretching out before us, there is no part of our country, and no class and portion of our Church, which is not deeply concerned in a knowledge of our acts, and in rendering us ready and substantial aid. In all this great and growing work, often involving delicate and difficult questions, and calling for much of time, attention, and patience, we are the servants of the Church and of the Gospel, for Jesus' sake, and verily believe that the best interests of the Gospel in the Church of Christ, throughout our spreading land, are bound up with our sacred trust, and earnest, honest efforts.

In giving, then, briefly as may be, the detail of our acts, our purposes and hopes, we would invoke the candid attention and earnest prayers of all who desire the prosperity of our

branch of the Holy Apostolic Church, and the full success of her high mission, in giving light and order, truth and peace, in all the various and conflicting elements of our interests, national and religious.

Condition of the Field.

Four Missionary Bishops and one hundred and four Presbyters and Deacons, are labouring in our domestic field; twenty-two stations are vacant; forty-nine new appointments have been made since the last meeting of the Board; and eighteen have resigned.

The frequent changes from resignations and removals seriously hinder the permanent efficiency and success of our work. As these, however, are generally owing to an insufficient support, the only remedy is in a more full and adequate provision. Though the assignment of the stations rests with the Bishops, and they are strongly tempted, from their many calls and claims, to a minute subdivision of the funds appropriated to their respective fields, the Committee are firmly persuaded that to concentrate upon few and strong points, would secure better men, and sooner make the points aided vigorous and self-supporting. The Reports and Statistics just received, give cheering evidence of faithful efforts and of earnest life. The numerous Baptisms, Confirmations, and additions to the Communion, are tangible proofs of what is done; while the increasing interest of the Reports, the pleasing narratives, and incidental evidences of self-denial, fidelity, and success, are clearly seen on the pages of the *Spirit of Missions*, which, in its growing circulation, is largely indebted to the Missionary Bishops and other Missionaries, for their cordial interest and valuable contributions. The testimonies we have from many, and high quarters, of the increased interest taken in this, our Missionary periodical, will be their best reward, and a new motive for gathering and communicating interesting incidents and sketches of their labours and prospects. This is what the Church wants—facts and fruits, and this is all she needs, in order to feel and to give.

Secretary and General Agent.

The Secretary has, during the year, conducted the Correspondence, and edited the publications of the Domestic Committee. Besides shorter excursions, he has made two extended journeys: one of nine weeks in the South and Southwest, during the months of February, March and April, and one of four weeks in the West, during the months of May and June. During the year he has travelled by land and by water, eleven thousand eight hundred miles, without accident or sickness to hinder his work, and cheered and aided everywhere by cordial kindness and a lively interest; all which calls for devout gratitude to God for His goodness in His kind care and furthering help, and the many instruments of His hand, for their kind interest and cordial co-operation.

In the discharge of his public duties he has preached one hundred and twenty-four sermons, ninety missionary discourses, and thirty-four on other occasions, besides delivering Missionary addresses at various public meetings in New-York, Brooklyn, Philadelphia, Rochester, Providence, in Rhode Island, Charleston, in South Carolina, and Memphis, in Tennessee. He has preached on the subject of Missions in the Dioceses of New-York, Western New-York, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Alabama, Louisiana, Mississippi, Tennessee, Illinois, Michigan, Wisconsin, and Ohio. The one deep and strong impression made by this extended tour of observation and of labour, is the vast extent of our great field, the great amount of care and toil endured by our Bishops and other Missionaries, and the urgent and loud calls for active, earnest, and efficient efforts in these extended and promising fields before it is too late. If, in our older and settled Dioceses, the waste places are yet many, calling for unceasing and growing efforts in the work of Diocesan Missions, then how much more urgent and imploring the calls which are coming up from the waste places of our new and distant Dioceses, peopling as they are with thronging millions, and needing, as they do, the haven of grace and the light of truth, in the

darkness and disorder which everywhere prevail. In any one of our Dioceses in the South or West, we might expend the whole of what we raised last year to great advantage, and yet find need for more. What, then, are the united wants of so many States and Territories, ever growing, ever spreading, in their teeming population, their moral dangers, and their spiritual wants? O for some faithful seer upon the mountain top, to sound the alarm through all the borders of our land, and all estates of men in our Holy Church, that every member of the same may be aroused and nerved to do his duty, faithfully and speedily, and fully, in this appointed time, and this great work of truth and grace.

Funds.

We beg to refer to the Treasurer's Report, for the amount received, the sums paid to the several Dioceses, and the other expenditures for the Domestic department, for the year just past. The total amount received for the year has been \$42,107 60, which includes, with other miscellaneous items, the sum of \$9,093 51, from legacies, and \$3,642 79 from the Episcopal Missionary Association for the West, in Philadelphia, and also the sum of \$817 39 contributed for that Society; this, with a balance from last year of \$606 09, makes our whole disposable fund for this year \$42,713 69.

It is with mingled feelings we have to place on record this, the largest sum ever yet received in any one year for our Domestic Missions; for, from our enlarging field and extended operations, we find ourselves in debt, for sundries yet unpaid, October 1st, the large sum of \$7,000.

This, it will be seen, does not proceed from diminished receipts, as the evidence of waning interest, but from our necessarily enlarged appropriations, grounded on what we supposed to be reasonable expectations of increased resources, and the urgent calls for aid which we felt we ought not to resist. While the clear call of the Master seemed to be, "Lengthen thy cords, and strengthen thy stakes," we could not think of

retrenchment being necessary, and counted on ample funds to meet all our wants and expectations.

These hopes have not been realised, and from various causes.

The interest we had hoped for from the Mission to the Church in California, which we confidently expected would not only pay for itself, but react favourably on our other wants, has not been manifested; while the special efforts and strong appeals in various quarters, taken in connection with the prevailing error that our treasury was full, and our wants supplied, have deprived us of ready sympathy and timely aid. Added to this, the hardness of the times, especially in the South, have prevented some contributions in quarters always ready and liberal; while the very small increase of contributing parishes, only thirty-two, making now six hundred and fifty-two, as yet only about one-third of the whole number, shows that we had reason for counting on more of increase, when we consider the growing interest and confidence in our work, the number and ability of the members of the Church, and the ever-increasing and pressing wants of our vast field. A close examination of the table of contributions in the several Dioceses, compared with the preceding year, will show that while New-York and Western New-York have given about the same, and Vermont, Connecticut, Maryland, North and South Carolina, and Georgia, show a little falling off, there is a gratifying increase in Virginia and Ohio, in Michigan, Wisconsin, Mississippi, Florida, Alabama, and Missouri, while Rhode Island and Pennsylvania have both doubled their contributions for the present year. The unorganized territory of Minnesota has sent the liberal contribution of \$103 18, which has come mainly from the considerate zeal of the Rev. Mr. Wilcoxson, our itinerant Missionary in that important territory, who, besides travelling over three thousand miles during the year in his arduous field, more than two-thirds of it on foot, has sent us nearly all this sum, gathered in small amounts from the scattered sheep of his extended field. If all the Missionaries would go and do likewise, and only let their people have the opportunity to give, it would take nothing from themselves, would meet the

reasonable expectations of the Committee, and bring hundreds of dollars into our treasury. The least a minister and people can do, when aided by our funds, is to show they value it by making some acknowledgment, however small, in proper and in glad return.

It is often asked, Why is so little interest taken in our Domestic Missions? The simple answer is, it is not so. While Foreign Missions have but one channel, and all that is raised for them is at once seen, we must add all our diocesan operations, the special efforts now making for Bishop Scott, and Bishop Lee, of Iowa, the various sums collected by or sent directly to the other bishops, the large amount contributed for building churches, and for endowing and sustaining church colleges and schools, with all the investments made in land for church purposes, and we shall soon swell, by many thousands, our forty thousand dollars. For instance, add the nearly \$10,000 raised for Bishop Scott, and the \$10,000 which Bishop Lee, of Iowa, hopes to secure, to the \$20,000 raised for Diocesan Missions, in New-York and Pennsylvania alone; put down \$5,000, raised each year to aid in the building of churches, a very moderate estimate, and \$3,000 each for Nashotah and Mr. Breck, both below the mark, and we have, with our \$42,000 contributed through the Domestic Committee, exclusive of all else, raised for Missions in the several Dioceses, and all other special calls and contributions, the sum total of \$93,000 raised in every year for the promotion of the legitimate work of Domestic Missions. Who can doubt that a good round sum, over and above \$100,000, is given every year by members of our Church for purposes which are properly within the sphere of Domestic Missions?

Yet this view of the subject, like a two-edged sword, cuts both ways. It will be seen that so many diversions from the main stream and channel may so cut off its regular supplies as to leave it scanty and insufficient. The only remedy for this, is in every minister and member of the Church making conscience of a *bona fide* annual contribution to our funds, and then doing all he can beside for other wants and claims.

Little enough is done for all, but we cannot go on, when set aside and postponed for every other call and claim.

It surely cannot be that we must go back, retrench, and cut off our scanty aid, when so many favourable openings are before us, and so many weighty and heart-stirring motives are pressing upon us. We begin the year with a heavy load, which calls for immediate effort and liberal aid, or it will weigh us down, and compel us to stay our hand in reaping a rich harvest, full of promise, if we are prompt and faithful, but fraught with danger, if we delay or neglect the opportunity. We submit it to the Board and to the Church, whether they can say to us, Stand still, and hold back, and not rather, Go forward, and God speed you, and we will cheer and help you in your good work and labour of love.

DIOCESES.	NUMBER OF CHURCHES CONTRIBUTING IN				AMOUNTS CONTRIBUTED IN			
	1852.	1853.	1854.	1855.	1852.	1853.	1854.	1855.
Maine.....	9	5	7	5	124 25	80 71	109 00	135 23
New-Hampshire....	5	8	8	7	134 26	155 77	202 83	233 20
Vermont.....	13	14	18	17	154 25	127 97	229 58	155 54
Massachusetts.....	16	18	22	24	481 03	872 24	1,243 40	1,451 97
Rhode Island.....	8	8	14	17	386 05	354 35	492 41	998 31
Connecticut.....	57	62	59	66	2,464 35	2,186 10	2,434 35	1,944 48
New-York.....	91	86	132	119	5,785 81	5,910 42	9,236 42	9,455 23
Western New-York.	79	56	58	53	1,267 08	1,448 88	1,603 65	1,934 96
New-Jersey.....	25	13	26	26	704 17	376 12	821 26	925 17
Pennsylvania.....	40	34	47	40	3,087 05	1,337 76	1,071 82	2,031 42
Delaware.....	20	13	13	10	214 00	120 30	155 98	135 85
Maryland.....	38	40	43	47	1,003 39	939 02	1,537 07	1,494 96
Virginia.....	26	26	26	32	544 90	428 44	781 24	1,122 92
North Carolina....	18	13	19	11	466 17	368 50	825 78	518 23
South Carolina....	23	21	26	28	1,574 11	1,143 20	1,952 26	1,601 40
Georgia.....	7	4	9	7	341 00	75 00	819 00	470 25
Florida.....	2	2	2	4	22 50	28 12	47 50	112 51
Alabama.....	8	6	7	10	605 26	240 50	192 55	313 70
Mississippi.....	4	6	2	10	61 00	280 85	485 00	674 30
Louisiana.....	1	5	5	4	17 50	105 80	146 05	88 70
Tennessee.....	2	2	4	5	10 75	5 50	277 00	118 00
Kentucky.....	6	2	4	8	96 60	83 59	146 05	143 90
Ohio.....	11	10	11	18	317 19	201 86	212 85	365 39
Indiana.....	5	13	10	11	31 10	103 55	97 80	78 90
Illinois.....	14	15	24	10	140 95	144 01	163 26	136 45
Michigan.....	9	1	22	11	77 00	17 37	366 19	524 27
Wisconsin.....	4	8	11	20	10 20	41 87	122 36	288 43
Minnesota.....	—	3	3	16	7 50	25 00	45 00	103 18
Iowa.....	1	—	1	2	14 50	—	3 00	29 00
Missouri.....	2	3	4	7	26 90	39 20	87 35	143 60
Arkansas.....	3	1	1	1	52 57	52 00	57 75	41 00
Texas.....	4	4	2	4	73 18	63 33	31 00	50 50
Indian Territory...	—	—	—	—	—	—	—	15 00
California.....	—	—	—	1	—	—	—	25 00
Oregon.....	—	—	—	1	—	—	—	15 00
Miscellaneous and Legacies.....	—	—	—	—	8,538 28	6,512 74	12,448 34	14,222 15
Totals	551	506	620	652	30,395 54	23,856 43	38,404 15	42,107 60

We subjoin a list of the several amounts received from legacies during the past year.

Legacies.

Seventh annual instalment from the estate of Whitehead J. Cornell, Esq., late of Brooklyn, N. Y.....	\$100 00
From the estate of a deceased member of St. Paul's, Brookfield, Connecticut.....	100 00
Legacy of Mrs. Frances Van Schoonhoven, late of Waterford, New-York, with interest.....	331 50
Interest on the Voorhees legacy.....	90 00
Legacy of Mrs. Elizabeth Emmet, of Bloomsburgh, Columbia Co., Pa.....	100 00
Legacy of the late Mrs. Eliza Kohne, of Charleston, South Carolina, nett proceeds and interest.....	8,086 65
Legacy of Hanford Smith, late of Newark, New-Jersey, annual payment.....	245 36
Half-legacy of Miss Ellen F. Waterman, late of Providence, Rhode Island.....	40 00
Total.....	<hr/> \$9,093 51

California.

The Report herewith submitted, from the Missionary Bishop of California, with the various journals of his official visits and acts, already published in the *Spirit of Missions*, give a gratifying view of the state and prospects of his Missionary field. Already a beginning is made in the work of Christian education; the number of efficient working clergy is steadily increasing; Stockton and Marysville are added to the list of self-supporting parishes, which are now *five* in number—Trinity and Grace Churches, in San Francisco; Grace Church, Sacramento; Trinity Church, Stockton; and St. Paul's, Marysville. The church at Nevada also is flourishing under the care of the Rev. W. H. Hill, and would now be self-supporting, but for Mr. Hill finding it necessary to return to the East for his family. We hope he will soon go back to the scene of his late earnest and successful labours, to be permanently identified with

the rising fortunes of the Church in California. The Bishop writes of his Missionary field :—"In most places it would not need Missionary aid for more than one year, but that aid must be extended to it at first, or the Church cannot be begun." Let this first impulse, then, be given, and the Church in California will soon repay, in healthy growth and abundant fruits, all that is now bestowed upon her.

Chinese in California.

It is with very different feelings that we name this Mission now from those with which, in common with the Board, we looked upon it at our last annual meeting. Then high and cheering hopes smiled upon us, but now disappointment from untoward and unexpected issues have led us to abandon the Mission in its present form, and to release our Missionary at his own desire and request. The grounds and reasons of this action, which have led the Domestic Committee to a cordial and unanimous judgment in the matter, are herewith submitted in the Report of a Special Committee, made and adopted on Monday evening, September 10th, 1855 :

"The Atlantic and Pacific Committee have had before them a letter of the Missionary Bishop of California, dated June 25, 1855, accompanied by one from the Rev. E. W. Syle, Missionary to the Chinese in California, of June 28th, to which, with letters and reports previously submitted, they have given the deliberate and anxious consideration which their importance demand ; and beg to submit the following as the result of their reflections and deliberations :

"The Mission to the Chinese in California was entered on by the Domestic Committee in full faith and with sanguine hopes, cheered on by the united approval of the Board of Missions, and of the Church. It was thought that in the fifty thousand of these heathen thrown upon our shores, God was setting before us an open door ; was calling us to a sacred and bounden duty ; was making our Pacific coast a solemn and

inviting theatre of earnest action, both in the work of Foreign and Domestic Missions, and was thus preparing a pathway for His light and truth to the distant and benighted nations of the East.

“The opportunity afforded for securing the services of a Missionary of tried zeal and large experience, among the Chinese people in their own land, seemed to be another indication of the hand and will of God. Accordingly, the Mission was conceived, and entered on with high hopes ; a lively interest was manifested in it ; and special contributions from various quarters were made for its support. In the early progress of the work, we found the feelings and reports of the Missionary to be disheartened and desponding. From his ignorance of the Canton dialect, which almost the whole number of the Chinese in California use and speak, the sphere of his labour was comparatively limited, while the few to whom he had access were so deeply degraded, and seemed so hopelessly inaccessible, that he had very little to encourage him in his labours. The degraded character of the Chinese population, and the strong prejudices against them, even with the Christian people of California, deprived the Missionary of their earnest sympathy and cordial co-operation. Added to this, the Committee regret to find that Mr. Syle has had his residence at too great a distance from those to whom he was sent, to be of any active or essential service.”

On this point the Missionary Bishop writes :

“Mr. Syle has a family, and lives on the other side of the bay, because he found he could not, with his salary, live in any decent comfort in San Francisco. There is not a Chinaman within eight miles of him ; and his occasional visits over here, to help Mr. Speer in his school to teach a few Chinese the English language, or any other service of the kind he might render, can make but very little impression.”

In view of these difficulties and discouragements, the Secretary, under date of May 4th, 1855, addressed letters to the Missionary Bishop of California, and to our Missionary, Rev. E. W. Syle, proposing various questions and considerations, to

which the letters now before us contain a full and frank reply. They bring before us the difficult, if not hopeless nature of the Mission in its present form; the inability of the Missionary to teach and preach in the Canton dialect, the vernacular of nearly all the Chinese now in California; the very degraded character of the Chinese population; the strong prejudices resulting from it on the part of the people of California; and the entire change of policy in the Government of the State, which virtually tends to their exclusion or extermination, by prohibiting the immigration of the Chinese to the State, and inducing their emigration from it. To this latter reason, the altered state of things, and the entire change of policy towards the Chinese in California since our Mission was established, we would especially call the attention of the Domestic Committee. This is set before us in the following extract from Mr. Syle's letter:

"You will have seen the Act passed by the Legislature, fining each immigrant Chinese fifty dollars on landing at San Francisco. This stops the immigration. And the increased taxation in the mines, and the increasing prejudice against them in all the mining localities, will drive from the country those who are now in California. I think those who do remain will be scattered everywhere throughout the State, but be found in no one locality in sufficient numbers to warrant special Missionary attention."

This is an important and paramount consideration; for slow as we should be to yield to mere ordinary difficulties, which might be overcome by strong faith and vigorous effort; if the call for sympathy and effort no longer exists, then it will be wise and well to change our plans accordingly, and a Mission which seemed wise and proper at its commencement, it may now be expedient to discontinue.

In view of this altered state of things, and of these difficulties and discouragements, the Missionary advises that the Mission be abandoned in its present form at the close of the present year, at which time he asks to be released; and in this opinion and request the Missionary Bishop of California expresses his entire concurrence.

It is but simple justice to Bishop Kip to let him speak for

himself on this important subject, as he thus does in his letter :

"Mr. Syle has just been to me with his letter to the Committee, to which I cannot but give my concurrence. I have been placed in this matter in a very delicate position. To the Committee this enterprise seemed so plain a call of duty, that the Chinese Mission was organized without any previous consultation with me, or I should never have advised its present form. It was commenced at the East, with a zeal which was highly commendable, evidently with the community generally, awakening more interest than all the other Missions in California. I could only, therefore, take it as it was; and after giving you my view of the Chinese, as I did in the *Spirit of Missions*, await the result of the experiment. I told Mr. Syle, when he came, of my doubts of anything being done in this way, but that of course I should do nothing to damp their zeal or efforts at the East, in the hope that these fears might be unfounded. I therefore should aid him to the utmost; leave him to work out the problem for himself; and then, if failure came, I should have nothing to reproach myself with, or for which I could be reproached by others. I have done so; and I think he will tell you, have aided as far as was in my power. The result, however, has been exactly what I anticipated; and I do not think that anything has been done to compensate for the amount of labor and money expended by the Committee."

In the event of abandoning the Mission in its present form, two plans are suggested: one by the Missionary Bishop, and the other by the Missionary himself. The former proposes, if the Mission be continued, entrusting it to two or more unmarried men, who might live among, and become identified with the people for whom they labour. This plan does not strike your Committee favorably, from the difficulty of procuring suitable Missionaries, their want of knowledge and experience, and the obvious and practical obstacles in the way of carrying out any such plan of operations.

The other mode is in using the influence and efforts of the parochial clergy. This seems to your Committee more practical and desirable. With their diminished numbers, their growing knowledge of the language and feelings of our people, and the greater prevalence of Christian principle and example around them, they will be gradually attracted and moulded by the power of the Gospel, and sooner or later absorbed in the various Christian congregations with which they are brought

in contact. Meanwhile Chinese books and tracts may be freely distributed among them, under the auspices and efforts of the Missionary Bishop, and the parochial clergy in the various towns and districts.

In view of all these things, your Committee, under a deep sense of responsibility to the Church and to these thousands of benighted heathen on our shores, would recommend the following Minute and Resolutions for adoption by the Domestic Committee :

Minute.

The Mission to the Chinese in California was undertaken by this Committee with strong faith and high hopes of great good, as well to the sacred cause of Missions, at home and abroad, as to the many thousands of Chinese upon our shores, and the millions of their countrymen in their distant and benighted realm. These hopes have not been realised. They have encountered difficulties which they knew not of; and new obstacles have arisen which they could not anticipate. In view, then, of these difficulties, and of this altered state of things, because of the degraded and inaccessible character of the Chinese in California; because of the inability of our Missionary to teach or preach in the Canton dialect, which they nearly all use and speak; because of the change of policy towards them, which now seeks their exclusion and extermination, and which must lead not only to a prohibition of future immigration of Chinese to the State, but the early withdrawal of the greater part of those now there, so that there will soon be found in no part of California congregated together a sufficient number of Chinese, either to call for or justify a special Mission to them; but the few who may permanently remain will become merged in the several communities of their residence, and may, therefore, be more properly brought within the operation of general Missionary and other Christian agencies;—in view of these facts and considerations, and in conformity with the united judgment and request of the Missionary Bishop of California,

and of our Missionary, the Rev. Mr. Syle, that the Mission in its present form should be abandoned, it is, therefore,

Resolved, That the Mission to the Chinese in California terminate with the close of the present year, December 31, 1855, and that the Missionary be released at that time from his connexion with this Committee.

Resolved, That in the event of the return of the Missionary to this country, or his transfer to the Mission at Shanghai, in China, the sum of \$ — be appropriated for his return, or his transfer, on conference with the Foreign Committee.

As to what Mr. Syle may do in the future, your Committee are not informed, except that he tells us of urgent letters from Shanghai, in China, urging him to return thither, and of his desire to do so, if the way is open. We trust it may be through the concurrent action of Mr. Syle and the Foreign Committee. Respectfully submitted.

(Signed,) R. B. VAN KLEECK,
LUTHER BRADISH.

The Domestic Committee, in reporting this necessary action as their deliberate and unanimous judgment, have nothing to add, except to express the earnest hope that the Board and the Church, by special and immediate contributions, will relieve them from the debt incurred by this unsuccessful Mission, so that we may begin the next year, relieved alike from the burden of debt and of anxious care, and may have more ample means for fields and claims of greater promise and hope.

Oregon and Washington.

We have but to refer to the Report of Bishop Scott, herewith presented, and his interesting Address to the Third Annual Convocation of his Clergy and Laity, to show the present state of his extended and important Mission. We are glad to say, that at last one more labourer is about to go to the

help of the Bishop, in his great field. The Rev. Johnston McCormack has been appointed a Missionary to Oregon, and will soon sail on his distant Mission. One or two other clergymen are also looking to Oregon, and we hope soon to add to the little band who are there sowing, in patience and in hope, for a great harvest in the time to come. Of the two fellow-laborers now with Bishop Scott, the Rev. Mr. Fackler has been a great aid and comfort as a companion to the Bishop in his services and journeys; while the Rev. Dr. McCarty has removed to Steilacoon, in Washington Territory, and is there labouring with his wonted energy and hope. The Bishop writes of this devoted Missionary: "Dr. McCarty speaks of a visit shortly to his family. In his peculiar circumstances, I shall readily give him my consent, hoping he may, at the same time, forward the interests of our Mission."

The Bishop speaks with great interest of the reported discovery of gold in Oregon, and says:

"The excitement has already spread to every part of both territories, and even to California; and many hundreds have gone, and many hundreds more are preparing to go, in pursuit of the golden harvest. Nothing else is talked of; and should this discovery prove to be a reality, the next summer will witness a mining population of not less than ten thousand, gathered from every quarter of the world. In the meantime, what becomes of our religious enterprises in the more settled parts of the territories? And what becomes of all religious thought and feeling? You need no answer to these questions.

"However, we should take another view of this matter. It will multiply our population, and extend it to regions heretofore uninhabited; thus enlarging our field of labor, and increasing the demand for our efforts, and our prayer that this land be not left to the undisputed dominion of the god of this world. It has been given to the Son of God for His inheritance and possession, and it must be subdued 'to the obedience of faith' by the word of truth' and 'the ministry of reconciliation.'

The Bishop closes his letter with this grateful and devout acknowledgment:

"We are now deliberating upon the commencement of our Diocesan School, the necessary funds having been placed at our disposal by the active interest of a devoted layman of Connecticut, aided by other zealous friends. There have been so many liberal evidences

already given of a pious interest in our Mission here, that we cannot doubt of its still finding a place in the prayers and contributions of the Church; and, better still, in the grace and blessing of our Lord."

Missionary Jurisdiction of the Southwest.

The Missionary Bishop of the Southwest has, during the past year, accomplished much of labour in his vast field, and from his recent visitation of Texas, "returned (as he writes) only one week before his faithful companion of thirty-seven years passed to her great reward."

Of ARKANSAS, he still speaks as "forsaken." There is no addition to the number of her clergy. Helena is still vacant, and no further progress can be made without an accession of labourers. The vast and extended area of the State of TEXAS, four times as large as Virginia, and five times as large as the State of New-York, must tax severely the Bishop's strength, now that the shadows of time and of sorrow have both settled on his path. A line of Missionary posts has been established across the State, which it is all-important should be well maintained; but the frequent removals of the clergy, from ill-health and other causes, must seriously retard the growth, and impair the prosperity of the Church. We learn, with regret, the removal of the Rev. Mr. Nicholson from the diocese, on account of ill-health. The Rev. Mr. Smith is about to remove from Anderson, on account of domestic affliction. The Rev. Mr. Pratt has resigned the Rectorship of the Diocesan School, while the Rev. George Rottenstein has abandoned his labours among the Germans, at San Antonio, and has removed to Corsicana, in Navarro county.

The vast extent of territory, the slow, uncertain and perilous modes of travel, and the great fatigue and exposure incident to the life and labours of the Missionary Bishop of the Southwest, must, of themselves, commend him to the sympathy and prayers of the Church. We know not in all our borders, a more arduous, and yet more hopeful field of labour. Let, then, a cordial sym-

pathy, and earnest prayers, lighten its burdens, and cheer its hopes deferred. The seed-time is one of sorrow and patience, but it is written, "They that sow in tears, shall reap in joy."

Missionary Jurisdiction of the Northwest.

The Missionary Bishop of the Northwest is still as vigorous in health and energy, as he is buoyant in hope, and untiring in toil. He seems never so happy and well, as when on the wing, "renewing his youth, as the eagle's," now confirming the Churches which his care has planted, in his own vigorous and growing diocese of Wisconsin; now penetrating the wilds of Minnesota, "travelling by land and by water," in peril, and toil, and scattering along his path the sunshine of hope, and the blessings of truth and of grace; and now ascending to the head-waters of Lake Superior, and with his brother of Michigan, surveying with wonder the new and vast field there opening for the Church, and anxiously devising means and plans for occupying and improving it before it is too late.

The sphere of the Bishop's care and toil is indeed vast and varied. Wisconsin alone, with its nearly forty churches, and clergy, its broad and deep foundations, its many openings of promise, and its ceaseless calls for care and labour, is a field large and important enough to satisfy the desires, and tax the energies of any one man. But to all this is added the delicate and difficult task of caring for the future of Kansas and Nebraska, and the laborious and weary journeyings and care of the important and growing territory of Minnesota. From the zeal and success of the Rev. Timothy Wilcoxson, of Minnesota, we are enabled to recommend, more generally, itinerant Missions, in other portions of the Missionary field, where suitable labourers, adapted to this peculiar kind of work, can be obtained. It is far better thus to develop the energies of a faithful labourer, and scatter more widely the blessings of the Church, than to confine him to a single point, with not enough to occupy his time and stimulate his efforts, or to expend much time and money, in the outset, in planting and cherishing a

single station, before we know what promise it may give of permanence and fruit. But after all, in our Missionary work, much, very much depends upon the men, whether as itinerants or settled pastors. Our Missionaries in the West need a large share of prudence, patience, good sense and earnest piety. These, under God, will prosper everywhere, and with His blessing, make the Church to grow and prosper.

What a great and wonderful change has come over the whole aspect of the Northwest, since the appointment and consecration of Bishop Kemper, as our first Missionary Bishop? Even our most distant and weary labourers are encouraged and cheered, from what God has there wrought by his hands. In the recent address of Bishop Scott to his third annual Convocation, we find the following just and creditable tribute: "The Rev. H. W. Lee, D. D., has been elected and consecrated, as Bishop of the young Diocese of Iowa, thus completing its organization, and the venerable Bishop Kemper has been unanimously chosen as Diocesan of Wisconsin. The last two items, just recited, are full of instruction and encouragement to us. In 1835, Dr. Kemper was sent as a Missionary Bishop to Wisconsin and Indiana, and to the vast territory then lying westward from Missouri, Illinois, and Michigan. Few indeed were the clergymen and churches then on the ground. Now, within that field, there are four organized dioceses, each with a Bishop, and another soon to be added; and there are more than a hundred clergymen, supplying a yet larger number of Churches and Missionary stations. In view of all this, *we* may thank God, and take courage."

Such is the earnest voice which comes to us from the Pacific coast, when its weary labourers look back across the Rocky Mountains, and the Mississippi, to the fair and flourishing field of the Northwest, and gather strength and encouragement from a comparison of twenty years.

"That which hath been, is that which shall be," rapid growth, increasing wants, gathering millions, new States and Dioceses to be formed and filled, and a great and ever-growing work yet to be done, in our distant and spreading borders. Where

shall the men be found? and where the means? And how shall this crisis be met, in the history of our country, and of our Missionary work? We may gather wisdom, and take courage from the lessons of the past, and nerve our hearts, by earnest prayer and humble faith in God, for all the time to come.

ONWARD must be the motto of our plans and efforts, and UPWARD, the watchword for our hearts and hopes.

Other Fields.

The time would fail us, to give in detail all the points of interest in the various organized Dioceses which form a part of our Missionary field. In not a few of these, the calls for Missionary aid are as loud and as pressing as while they were yet unorganized. Their wants are developed, and increased far more rapidly than their energies and resources are drawn out; and their Bishops and Clergy feel more deeply, because they see more clearly the wants, which are immediately around and before them.

The Foreign Element.

There is one element in our Missionary field, which is every year becoming more clear and constraining. It is the foreign element, so largely infused into our growing population. We have not only to care, and seek for the scattered children of the mother land, who have a sacred claim upon our Christian sympathy, but we have also among us a very large number of the sons and daughters of Africa; we have a German population of increasing power and danger; we have the men of every country, tribe, and tongue, with all the varying forms and shades of error in religion, and viciousness of life, from the revolting habits of the blinded heathen, to the refined and intelligent advocates of plausible and cherished, but dangerous and soul-destroying errors. We seem, as a nation, to have been placed, in the Providence of God, very much in the same cir-

cumstances as the Jewish people, in the days of the Saviour and his Apostles. They were sent "*first to the lost sheep of the house of Israel,*" and the high commission of the Saviour ran, "that repentance, and remission of sins, should be preached in His name among all nations, *beginning at Jerusalem.*" For this, the representatives of every nation came among them, and thus received, and spread abroad the Gospel light and love. The gathering on our shores, from all the nations of the earth, commends them to our sympathy and care, in self-defence, as well as Christian love. This foreign element among ourselves has a sacred claim upon our highest interest, and best efforts of faith and prayer. "If we care not for these," and especially "for the scattered children of our own household," "we shall have denied the faith, and be worse than infidels," in giving up our land, and heritage, to infidelity and sin. The proper cultivation of our own Missionary field will send a thousand Missionaries everywhere abroad, and raise a thousand beacon-lights above the darkness of the world and sin. As friends of Missions everywhere, we plead for, then, and stand by, the sacred cause of Missions at our very doors. "Beginning at Jerusalem," and caring for, as Peter and the Apostles did, the strangers and proselytes of every name and land, we feel that we but hear, and heed the voice of God, and follow, and obey his hand, in the clear calls of duty and of love.

Local Secretaries.

Among the means which we proposed, at the last meeting of the Board, to organize and use, was the appointment of Local Secretaries, who might reach more readily, and draw out more fully, the Churches of their own immediate district and locality. This we may yet do, but sparingly, however, and more as an experiment, than as a settled feature of our work. We are slow to imply, by special appointments, that we do not desire, and expect every minister of the Church, to be our fellow-worker and helper. For we are thoroughly convinced, that in theory, at least, our present system is the right and true; its thorough working and development is all we need. If

every member of the Church would feel and own that as he is a Christian, so he is bound in duty and in love to help on the sacred cause of Missions; if all our Bishops, with the high authority of their office, and the love they win and bear, would but commend and aid our cause; if all the clergy in their several spheres would feel themselves to be the friends and helpers of the great work of Missions in the Church, and would speak a good word for it, use the means of information and quickening, which we put within their reach, and encourage the people to give and pray for its promotion; we should need no special agencies in its behalf. These are only needed to help on the imperfect, inefficient working of the great machine, which, as it must depend on so many parts and hands, must needs go wrong, unless each and all shall do their part, and lend their helping hand. We earnestly desire to see a fair and full experiment of this good and wise arrangement for our Missionary work. The earnest zeal, the faith, the prayers and love, of many of the fathers of our Church, now passed into the skies, devised the scheme, and gave it to us, with a solemn charge to use it well, and make full proof of it for Christ and for His Church. May we be as faithful in its use as they were wise and earnest in its origin and early working, and in transmitting and commending it to our care and trust.

Episcopal Missionary Association.

We are happy to receive and to transmit, as we have done, the funds of this Association, but it has become important to have the relation which subsists between us distinctly understood by the Church. The funds which they send to us, or which are sent to us, subject to their order, do not help at all in doing our immediate work, or meeting our proper liabilities, but are so much *over and above* (with a very few exceptions) what we devote to their support, for the particular Missionaries, whom they select and designate. In their late Report they say, "It is hoped, that many persons who sympathise with our movement, and are yet unwilling, from various causes, to send money to any other treasury than that of the

Board of Missions, at New-York, will remember that they can just as efficiently assist us, by annexing to their remittances to New-York, the words 'Subject to the order of the Episcopal Missionary Association for the West,' as by sending the funds to our own Treasurer." To this we have only to say, that if this system be extensively acted upon, it will at once be perceived that the resources of the Domestic Committee may be so materially affected, that all those Missionaries, who are not designated by the Association, as recipients of their bounty, (and they constitute much the larger number of those employed) may be deprived of the support we have hitherto been able to give them : and it is but right the parishes throughout the Dioceses should distinctly understand the unavoidable consequence of sending their funds to our Treasury, subject to the order of the Association. We find, also, the following testimony borne in their Report, on our behalf. "Multitudes in the Church approve the organization, and sustain the policy of the Domestic Committee, under whatever regime. We hope they will support it with hearty zeal and open hand. *It never better deserved their co-operation than now.* We do not seek to suborn them from their fealty." We shall ever seek and strive to be worthy of this confidence, and having this, avowed and expressed, even the friends of the Association need have no hesitation in entrusting their contributions to our hands. We have no private ends, no party aims to serve. All that we ask is, to have earnest men and true, as labourers in our field. Entrusted as we are, nay, charged and burdened, by the authority of the General Church, with this high and holy work ; we ask, in turn, a generous confidence and kind co-operation. When we fail in earning and deserving these, we shall be ready to resign our trust to other hands, more worthy and more faithful.

Death of the Rev. Charles H. Halsey.

We have to place on record, with profound sorrow, and yet with meek submission, the death of the Rev. Charles H. Halsey, since the last annual meeting of the Board. His amiable

spirit, his long and valuable services as a member of the Domestic Committee, and as its Secretary and General Agent; his sound judgment and earnest zeal, all make his loss the greater, when we were hoping long to profit by, and to enjoy the fruits of his experience and lively interest in our cause. The startling suddenness of his removal from among us, sounds in our ears and hearts the ever-needed warning, "Let your loins be girded, and your lights burning, and ye yourselves like unto men that wait for their Lord."

Respectfully submitted, on behalf of the Domestic Committee.

ROBERT B. VAN KLEECK,

Secretary and General Agent.

[B.]

Report of the Foreign Committee.

IN taking a survey of the operations of the past year in that department of which the Foreign Committee are put in charge, that which presents itself as one of the most prominent features in its history, during that period, is embarrassments growing out of want of money by which to carry on the work.

The Board will remember, that, although the receipts in 1853 and 54 were larger by 45 per cent. than those of any previous year, reaching the sum of \$60,000, still there was a deficiency of \$8,000 at the date of the last Annual Report, Oct. 1854.

Within two or three years prior to that period, the Committee had greatly enlarged the bounds of the Mission in Africa; for whereas before that time, Cape Palmas and parts immediately adjacent, occupying a line of coast of less than forty miles, was the whole field; now our Mission embraces the whole coast, from Cape Palmas and the Stations below it, to Cape Mesurado, a distance of about 300 miles. Various places within those limits—Sinee, Bassa Cove, Monrovia and St. Paul's, have been entered upon, and laborers are at work.

Within the period above mentioned our Missionary force was more than doubled.

What led to this enlargement?

Seeing that God in his goodness was pleased to raise up an abundant supply of laborers; seeing also those promising fields lying open to Missionary effort, and not doubting that the best interests of the cause demanded the occupation of them, the Committee most gladly seconded the wishes of

Bishop Payne, and the line of coast already designated became, at his earnest request, the field of operation.

While this has been done, improvement and enlargement have been going on within the limits of the old field. Churches and school-houses have been built, and things have been placed upon a more substantial and permanent basis.

Encouraged by the very largely increased income in 1854, the Committee felt no particular solicitude, when, at the date of the last meeting of the Board they found, as has been stated, \$8,000 deficiency in their treasury. It was hoped that this would soon be made up, and trusted, moreover, that the 45 per cent. advance in the amount of receipts that year might be regarded as an assurance that, from year to year, with due diligence on their part, there would be, if not an equal, still a considerable annual increase of income.

In this expectation, however, the Committee were disappointed. For some weeks after the meeting of the Board the receipts of the Committee were very small, so that the deficiency in the treasury, instead of becoming reduced, became greater; in consequence of which, at the close of that month, October, they felt obliged to make an appeal to the church for relief.

This was responded to very partially, while the condition of things was gradually growing worse.

That which added very materially to the embarrassments of the Committee, was the fact that Missionaries were under appointment, and waiting to be sent forth, and no means were in hand with which to do it.

By a resort to temporary loans the Committee succeeded in meeting their payments until March last, when they were brought to a crisis in their affairs, at which, it became certain, that the church must come to their relief, or consequences the most disastrous must ensue.

More than nine months of their current financial year had passed away, and yet their receipts were only \$34,000. Less than the same sum in the remaining period of less than three months would not relieve their embarrassment, and enable them to finish the work of the year. Drafts at short sight were

pouring in from the African Mission, which must be accepted or dishonored; the amount of these drafts over-lapping the appropriation to that Mission more than \$15,000—it having been found by Bishop Payne impracticable to bring the expenses of that Mission within the limits of the appropriation; while, at the same time, he apprehended no serious embarrassment to the Committee, from his confident expectation that their receipts would steadily increase. Meanwhile large invoices of supplies for the ensuing spring shipment to Africa must be purchased, while those of the previous fall remained unpaid for.

In addition to all this, the Committee were called upon to fulfil their promise made to Dr. Fish, whose appointment was noted in the Report of last year, that he should be sent out as Missionary physician and teacher to China in the spring of 1855. This engagement on the part of the Committee was kept, only by borrowing from one of their own number the money needed for the purpose.

At the same time, applications came from three young men, members of the senior class in the Seminary at Alexandria, presenting the highest testimonials, and earnestly soliciting appointment, one for Africa and two for China; while the Rev. Mr. Powell, who was appointed last year, was still holding himself in readiness to embark for China, whenever circumstances should permit.

At the moment of this accumulated pressure, with all these multiplied obligations rapidly maturing, the treasury was bankrupt in a sum of over ten thousand dollars.

What could be done? It was a time of intense anxiety. The burden was so intolerable that the Committee were forced to cry for help. They did so in their "*Statement and Appeal*;" issued about the 1st of April, and scattered far and wide throughout the Church. It was not in vain. Noble and generous hearts responded, and many faithful parishes poured their free-will offerings into the treasury of the Lord. With gifts of money came many letters of earnest and cheering sympathy. In one diocese, that of Virginia, the wants of the Foreign Committee were the principal subject dwelt upon by

the Bishop in his Annual Address to his Convention, and most faithfully and affectionately did he urge upon the churches to come to the rescue. The Convention took up the matter, and a Resolution was adopted, calling for a special collection for Foreign Missions. This special effort resulted in contributions to the amount of \$6,400.

By the blessing of God the receipts of the Foreign Committee from the 15th of June, 1854, the close of their last financial year, to the 15th of June, 1855, were \$57,600; within \$2,400 of those of last year; while during the subsequent period of three and a half months, to 1st of October, the amount received has been larger than during the corresponding period of any previous year. The whole amount of receipts for the fifteen and a half months, is \$71,480.

With the means thus furnished, the Committee have been enabled to meet their acceptances on account of the African Mission, as they have matured—to make the remittances to China and Athens, and to pay the usual current expenses. This relief, however, is only partial. Bills for supplies shipped last fall and last spring, amounting to about \$5,000, are still unpaid. Trust funds have been applied temporarily (*with the consent of the donors*) to purposes other than those for which they were designed. These must be replaced. The treasury is empty, while \$3,000 are yet due for money borrowed.

In due course of things, drafts from Africa for a large amount may be looked for very soon. The fall shipments of Mission and private supplies must be made at once, and these, at the lowest estimate, cannot cost less than \$5,000. Remittances to Athens and China must be made regularly month after month, and those to the last named Mission have now to be increased, inasmuch as Dr. and Mrs. Fish have, before this time, probably, reached that country.

The experience of the Committee, in years past, does not warrant the expectation of large receipts during the next two months.

In addition to all this, it should be stated, that the three young men before mentioned, now in Orders, are not willing, while there is hope to the contrary, to be diverted from their

settled purpose, the Lord being their helper, to give themselves to the work of preaching the Gospel to the heathen in Africa and China. They have, up to this time, put aside all plans which would withdraw them from this one cherished object. For months they have waited, and they do still wait, earnestly begging the Committee to send them forth; and the Committee cannot, unless they be absolutely compelled to do so, subject the Foreign field to the grievous sacrifice involved in the loss to it of these devoted young servants of Christ.

These facts will serve to show the Board that the Committee still labor under great embarrassment, and are pressed with anxiety in regard to the future.

From all this, it cannot but be seen, that an income of \$60,000 per annum will not meet the wants of this department of the Missionary work.

The annual expenses of the African Mission alone, on its *present* scale, cannot be less than from thirty-five to forty thousand dollars.

China, with our present loss of 40 per cent., by exchange on all remittances, is an expensive field of operations. What then? Shall we draw back, because it costs much money to carry on the Lord's work in heathen countries? Is not a sum, equal to that which sustains our whole African Mission, often expended by a single congregation in building a church? And can there be a question as to which is the better outlay?

And, after all, what is the sum of sixty or seventy thousand dollars a year from the whole Episcopal Church in this country, numbering sixteen hundred parishes? Only \$40, on an average, from each parish? The poorest parish can pay that, and the richer parishes twenty times that.

Will any man say "you should not enlarge"—"the Church is not prepared to extend her operations." The Committee answer in the language of their "Statement and Appeal."

"To limit our operations to their present position of growth in the field which we now occupy, and yet continue them there, is impossible. Every attainment makes a necessity for further advance. Every stone we lay is but the preparation for another to be laid upon that, and is an useless labor unless the edifice

is to go on to its completion. We cannot but say that we should deem the arbitrary limiting of the work to be equivalent to its abandonment, exhibiting an outlay, which will thus have been made useless, and an unfinished attempt, the impossibility of the accomplishment of which, makes all that has been done in it without avail."

The work of Missions is, in its very nature, an expansive work, and every Church that undertakes it—and every true Church of Christ will do so—must constantly widen the circle of her operations. The Church at Cavalla, for example, must not surround herself by a wall, and confine the light of Christ within its own limits. No! Christians there (Native as well as Foreign) must go forth, bearing the light of Divine Truth to tribes along the coast and tribes in the interior. The Bishop should have it in his power to use all proper materials furnished by the schools for direct Missionary work. Out of these he must supply school teachers; out of these he must set apart and commission those who shall go forth as Ambassadors, to proclaim among their heathen countrymen the unsearchable riches of Christ.

The same thing is true of China. But the native sons of Africa and China are not fitted and prepared to go forward in this work alone, and unaided by the counsel, oversight and assistance of Foreign Missionaries. For many years these must be supplied, and the supply must be constantly increased to meet the wants of the expanding field.

The Committee have dwelt upon the matter of finances, because of the burden which has oppressed them during the past year, and with which they are threatened in the year to come. They appeal to the Board, and through the Board to the Church at large, and say, if the Church would have her Foreign Missionary work conducted with efficiency, with comfort and honor and blessing to herself, she must furnish more abundant pecuniary means.

Financial Statement.

The Report of the Treasurer at the present meeting covers a period of fifteen and a-half months, viz: from the 15th June, 1854, to the 1st Oct., 1855. This is required by a resolution of the Board, directing that the financial year should terminate on the 1st October, in each year. It is important that this fact should be borne in mind.

The receipts of the Committee for the above period, viz: June

15, 1854, to Oct. 1, 1855, amount to.....	\$71,480 27
Of which contributed for the Mission in Greece.....	\$1,073 72
“ “ “ “ in China.....	7,524 33
“ “ “ “ in Africa.....	19,850 66
“ “ “ “ in So. America	27 00
“ “ for Specific objects.....	961 55
“ “ for General Fund.....	42,043 11
	<hr/> \$71,480 27

Cash on hand June 15th, 1854.....	2,107 30
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Cash borrowed on interest, remaining unpaid.....	3,000 00
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\$76,587 57

The Expenditures for the same period, were—

For the Mission in Greece.....	\$4,958 70
“ “ in China.....	18,686 63
“ “ in Africa.....	38,568 50
“ Specific purposes.....	1,289 88
Publication Account—which includes all the extra expense of the “Spirit of Missions” beyond 16 pp. in each number; the cost of “Occasional Papers,” with postage thereon; the printing of the Annual Report and of Circulars; also two year’s expenditure on the “Carrier Dove,” beyond the receipts.....	6,003 78

General Expenses, viz:

Salaries of Secretary and General Agent, Local Secretary, Clerk, and Travelling Agent, 15½ months.....	4,989 04
Rent.....	537 25
Interest on loans.....	460 08

Amount carried forward..... \$75,493 86

Amount brought forward.....	\$75,493 86
Discount on uncurrent money, and drafts and loss by bad bills	186 62
Travelling expenses of Officers and Agents.....	181 80
Sundry office expenses—stationery, postage, insurance, furniture, &c.....	364 43
	<hr/>
	\$76,226 71
Cash on hand, October 1, 1855.....	360 86
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	\$76,587 57
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Legacies to Foreign Missions, June 15, 1854, to Oct. 1, 1855.

Pa., Harrisburg—Mrs. C. W. Tyler, \$100, less tax, &c., \$5 53.....	\$94 47
N. J., Newark—H. Smith.....	472 01
Va., Charlottesville—J. A. G. Davis.....	9 00
W. N. Y., Palmyra—Mrs. M. Lewis.....	788 42
Mass., Roxbury—Mary Austin.....	200 00
“ Unknown—By Rev. S. Cutler.....	50 00
S. C., Charleston—Mrs. Kohne.....	2,695 55
Ct., Watertown—Mrs. Woodruff.....	50 00
R. I., Providence—Miss Waterman.....	80 00
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	\$4,439 45
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Publications.

The Statement just read, presents an outlay on publication account which may appear to be large. The amount there charged covers nearly the whole expense for two years.

One large item in this account is the publication of the “Occasional Papers,” 60,000 copies of each being required for distribution.

To give variety to the columns of the “Spirit of Missions,” the amount of matter has almost always exceeded the limits within which that publication is made to take care of itself,

viz: 16 pages in each department. All excess of Foreign Missionary matter is charged in the above-named account.

The "Carrier Dove" is still limited to an edition of Twenty-five thousand copies monthly. This is now so nearly exhausted by actual subscriptions, that it is hoped an enlarged edition will soon be made necessary. Although the balance of account, *in its business arrangement*, is against this little publication, the Committee do not hesitate to continue it, believing that in actual results it does much more than pay its own way. Its influence upon Sunday Schools is considered wholesome; good effects have in many cases been observable, and more abundant fruits, it is confidently believed, will appear in due time.

As was stated last year, by employing the press extensively, we follow the example of other Missionary Societies. Those in England, as well as those in this country, use very largely this kind of agency. Our experience in the matter of direct loss is not unlike theirs.

Agents.

The Rev. E. W. Hening is still employed as an Agent, and, as heretofore, has, during the last year, rendered good service to the Committee.

The Rev. Mr. Hoffman, during the remainder of his stay in this country, subsequent to the last meeting of the Board, until the time of his embarkation, was very active and efficient in advocating the cause of the African Mission in various parts of the country.

In the last Annual Report, mention was made of an intention on the part of the Committee, to employ, as opportunity might offer, Clergymen as Travelling Agents. Notice was given at the same time, of the appointment of the Rev. Dr. Clark, of Waterbury, Ct., as an Agent in their behalf. Dr. Clark continued to act in this capacity, and with great satisfaction and advantage to the Committee, for several months, when he felt obliged to resume his labors in the parish from which he had taken temporary leave of absence.

The Committee have now to report, that their more decided conviction of the importance of an active Local Agency, has led to the partial preparation of a system more thorough and more extensive than was contemplated at the date of their last Report.

Athena.

Rev. J. H. HILL, D. D.—MRS. FRANCES M. HILL.—MISS MARY B. BALDWIN.

Shortly after the last meeting of the Board, tidings of the severe illness of the Rev. Dr. Hill reached this country. For many days during his sickness, little hope of his recovery was entertained. It pleased God, however, to spare him for further usefulness in the field, which, for nearly twenty-five years, has been the scene of his labours.

Under date of December 31st, 1854, he wrote, giving an account of his convalescence.

“ATHENS, December 31, 1854.

“I doubt not you will be gratified to have, under my own hand, a confirmation of what you may already have heard through other channels, that the Lord has been pleased to raise me up again, after so long a season of grievous and dangerous illness. Since Mrs. Hill wrote you, in November, I have slowly, very slowly, been regaining strength. Never was a convalescence slower than mine has been. But at length, through God’s blessing, I am able to sit up all day, to walk to my study, and to indulge myself a little in the luxury of reading and writing.”

Just at the time when Dr. Hill was taken sick, the cholera made its appearance in Athens, and carried off a large number of its inhabitants.

The letter above-mentioned, gives particulars in regard to this:—

“You are no doubt aware that the cholera, which appeared two days after I was taken ill, made frightful ravages during the six or eight weeks it was permitted to visit this city. The greatest distress prevailed. One-half—some think a larger proportion of the population—abandoned the city at once. A perfect panic seized the minds of every one. Officers of state, physicians, judges, as well as the people of a lower class, fled, not knowing whither to go. For several days there was nothing to be procured for love or money; and the government had to make incredible exertions to obtain a supply of food. Many of my oldest and most intimate friends among the Greeks died, and two families of my own congregation lost each a member. Of all these horrors I was kept profoundly ignorant, until a very short time ago, when the facts were gradually communicated to

me. Mingled with my sorrow for the afflicted, and my sympathy for the sufferings of thousands who were driven away or fled without means or shelter, was a feeling of deepest gratitude to God that, during all that long and anxious period, no plague came nigh our dwelling. Our family was wonderfully preserved, for there was scarcely a house where some one did not sicken."

Dr. H. makes mention of the multiplied trials to which he and Mrs. Hill were at that time subjected.

"The anxiety of Mrs. Hill during all this distressing period was intense, having so great a responsibility as a family of thirty and upwards, and the sick bed of her husband to watch beside. For forty-five days and nights she never left my room but for a few moments; and during part of that time it appears, I was not expected to live. At length she herself fell ill, from fatigue and anxiety; but God was very gracious to us, and in ten days she was able to be about again. It was also a source of gratitude to God that, during all these scenes of distress without, I had, as it were, been 'hid in a cleft of the rock,' safe, at least, from exposure to the cholera; for I must needs have been actively employed, had I been in my usual health."

In view of the scenes of danger and distress through which they had passed, and in order to impress more deeply upon the members of the household a sense of the Lord's mercy in sparing them, Dr. Hill held a special service, at which a collection, amounting to \$72 50 was made, and appropriated to the relief of the widows and orphans.

"I thought it fitting to bring before my little congregation, on meeting with them for the first time after an interval of nine weeks, the goodness and the severity of God; to lead their minds to acknowledge God's hand in all these things: and to warn them of the necessity of making a proper improvement of such visitations. My text was from Revelations, 3d chapter, 20th verse:—'Behold I stand at the door and knock.' There was deep emotion throughout the little congregation. Indeed, I never saw an assembly more moved. It was with the utmost difficulty that I got through with this affecting service, during which I was obliged to rest several times.

"After all danger was over, Mrs. Hill called all her little family together, and related to them the goodness of God in preserving them all from sickness and death; and suggested that they should each, from the youngest to the oldest, put down on paper how much they would give to the relief of the poor widows and orphans that this sickness had made, for a thank-offering to the Lord. They readily embraced the idea, and the sum collected from all in the house, including the lowest menial servant, was \$72½ (drachmas 435,) which I sent a few days ago to the Venerable Archbishop of Achia, (Missael,) who resides here this year as one of the Synodical Bishops."

When the cholera appeared in Athens, the Mission Schools had already entered upon their Fall and Winter session. They were quite full, and every thing was going on with usual re-

gularity. The sickness, however, at once arrested the exercises of the schools, and hundreds of out-door pupils were scattered.

Of the Re-opening of the Schools.

"Dr. H. says, in consequence of the epidemic we did not re-open our schools until the middle of January, immediately after the Greek New Year. Already, however, every corner is occupied, and we hope we may be permitted to continue our work without the sad interruptions which occurred last year. That was, without exception, one of the most trying we have experienced during the twenty-four years of our Missionary life in the East. Nevertheless we have not been left without witness of God's favor. Even during the last sad year we have had encouragement to believe that our instructions, and the other means we are using, have not been without effect. We have also been favored with some testimony of the practical development of our former labors, and of the result of making religious truth the basis of education."

A striking testimonial of the value of the instruction given at the schools, is presented in the conduct of a young female, educated by Dr. and Mrs. Hill. This young person was placed in circumstances of great trial, amid which she manifested the strength of true Christian principle. Dr. H. says :

"It has been among our aims to imbue the pupils under our care with principles drawn from the Word of God, such as will sustain their possessor under trials and difficulties incident to all in the course of a life like ours, made up of vicissitudes. It may not be uninteresting to our friends to know how such principles have influenced some of those who have been educated by us, after they have been removed from our more immediate influence. To this end I send you some extracts from letters received from a young female who received her education under our roof, and whom we prepared to be a teacher. She was appointed in 1853 to take charge of a school of females in Patras, where she met with many trials, and to these she alludes, you will see, in the following extracts :—

"After my God, you, my dear Mrs. Hill, have always been, and you still are, my best friend in this world, and, with Mr. Hill, are the only ones to whom I can reveal my joys and pains, with the assurance that I will be soothed and understood. This ray of happiness in the dark passages of my life draws me still more towards you both, and makes me anxiously desirous to inform you of all my concerns. I know I shall be kindly welcome, for you love me truly and sincerely.

"When I first came to this place of my destination, and saw the gross ignorance on the important subject of Christian truth which darkened the young female minds around me, I felt much for them. Why, my dear madam, the poorest beggar girl in Athens who has had the privilege of the instruction of your Missionary school, knows infinitely more of Christian truth than the daughters of those most abundantly blessed with wealth in this place. Seeing so many young, ignorant souls, committed to my care, I endeavored, step by step, to bring them to a right sense of

their Christian and worldly duties. For this purpose I was desirous of establishing a separate Scripture lesson for Sundays and other holidays (religious festivals she means). The School Committee protested against this proposition of mine, insisted upon excluding the sacred lessons, and, in lieu of them, they proposed to introduce a master for teaching dancing on Sundays and holidays! I protested, in my turn, against this method of educating young and ignorant females, and for a fortnight I tried to dissuade them from this erroneous idea. In return, many a wounding remark was I obliged to bear, and many an injured feeling was I obliged to suppress. Oh, how many tears have I shed, my dear madam!—how many nights have I passed sleepless, and seeking for one glimpse of heavenly light! Oh, how often I thought of you then!—how I longed for a soothing look—for a word of salutary advice! My kind friends here, to whom you recommended me, advised me to persevere in my scheme, and so I did,—they also remonstrating with the committee for their conduct to me. When these persons saw that they were the objects of general disapproval, they turned their unworthy displeasure against me, and for a whole week they continued to create such unpleasant scenes during the school lessons—scenes that I could never have dreamed of.

“At length, finding myself so much insulted by such absurdities, my heart failed within me, and I sent in my resignation. Immediately, however, all the parents of my scholars, and all my kind friends, came to my aid. They compelled two or three of the committee-men to withdraw, and by general assent gave me full liberty to introduce into my school the principles I was taught under your roof!

“All these trials, however, seriously affected my health and spirits, so that, for a week, I was obliged to keep my bed, and was strictly forbidden from conversing or alluding to any school topic. I can truly say I have been made to pass through fire and water; but I cannot but humbly thank my heavenly Father, through whose divine providence I have been sustained. It has, through His grace, proved a most useful lesson to me. I am happy to say now that the system I wished to introduce, and the order that I wished to establish, in my school, are entirely attained. I should be much obliged to you if you would be so kind as to send me a copy of the little dialogue for infant children—‘God is in heaven, &c.,’ in English and Greek, and all the infant school rhymes and lessons on various subjects.”

Observations of the Missionary.

“With these extracts from Paulina’s letters, I shall close this communication, promising to send you a continuation of such other extracts from her letters, as may seem to me to possess sufficient interest for the readers of the *SPIRIT OF MISSIONS*. The practical inference from this correspondence is, that the leaven of good principles is silently leavening various portions of this community. The piety she manifests, and her firmness and decision in maintaining the principles of Christian truth which she had been taught in our family and in our schools, are by no means confined to this excellent and accomplished young Christian pupil of ours. The reports we have from time to time respecting many others who have gone out from us into the dark world around us, encourage us to believe that we were not mistaken when we adopted, from the beginning of our course, the plan we have ever since pursued, of educating under our own eye such young female apostles as the one from whose correspondence I am

now making these extracts. They have "gone forth bearing precious seed," which they are scattering in waste places, and from their labors we hope the garner of the Lord will be filled with 'sheaves,' which will abundantly reward all who have been engaged in the culture of the soil. If there be some who regard with indifference, or are disposed to disparage the work we are carrying on—if there be others who seem to think our plan defective, and would prefer the aggressive system, I can only say that, in my opinion, 'they know not the thoughts of the Lord, neither understand his counsel,' in regard to Missionary operations among the Eastern Christians. God has greatly blessed our work, and we have reason from hence to trust that he approves of our plans, and that he will continue to gather the fruits of our labor 'as the sheaves into the floor.' (Micah iv. 12.)

Although Dr. and Mrs. Hill were able to resume their labors in the schools, and had recovered in a good degree from the effects of their sufferings during the fall and early part of the winter, still, as the usual summer recess approached, the Foreign Committee felt that relaxation from labor, and the advantages of a journey, were absolutely necessary, both for him and for Mrs. Hill. They accordingly authorized and requested them to leave Athens for a time; and, happily, the readiness of kind friends, who, from personal observation, had become deeply interested in the work of these Missionaries, aided the Committee in putting at the command of Dr. Hill, what was required for the journey.

Dr. and Mrs. Hill were glad to avail themselves of the privilege thus afforded. They left Athens on the 15th June, visited portions of Switzerland and France, and returned home on the 10th of last month.

In closing this portion of their Report, the Committee would express their unabated confidence and satisfaction in the Missionaries, who, for nearly twenty-five years, have labored in this field, and in the value of the work in which they are engaged.

Western Africa.

STATIONS.

Cape Palmas, Monrovia, Bassa, and Sinoe — Right Reverend J. PAYNE, D. D., Missionary Bishop; Rev. E. W. HENING, Rev. C. C. HOFFMAN, Rev. J. RAMBO, Rev. H. R. SCOTT, Rev. T. A. PINCKNEY, (col'd) Rev. A. CRUMMELL, do.; Rev. A. F. RUSSELL, do.; Rev. HEZ. GREENE, do.; Rev. G. W. GIBSON, do.; Rev. J. MUSU MINOR, MUSU, Rev. C. F. JONES, KU SIA, Native Deacons; Mrs. PAYNE, Mrs. HOFFMAN, Mrs. RAMBO, Mrs. SCOTT, Miss MARTHA WILLIFORD, Miss MARY BALL, Miss ISABELLA ALLEY; Mrs. G. W. GIBSON, Mr. and Mrs. J. T. GIBSON, col., Mr. WILLIAM MASON, Colonist Teachers; Mr. G. T. BEDELL, BI DE WA, Mr. WM. H. KINCKLE, KA JANE, Native Teachers, Candidates for Orders.

Our last advices from this Mission afford most abundant ground of encouragement. Steadily and substantially is progress made, and the good foundation, the fruits of years of toil, give promise of a glorious edifice to the praise of God's grace in Jesus Christ.

In the price of this foundation, so far as human instrumentality is concerned, are to be reckoned several precious lives. These have not been thrown away. No! Messenger, and Smith, and Steele, with those handmaidens of the Lord, who, after a very brief period, were called from the scenes of their earthly toil, had their Mission to accomplish; it was quickly done, and they now rest from their labors. Their going to Africa had an object in the Divine Will to be accomplished, and their labor is not in vain in the Lord.

Sickness and Death.

God, in his unfailing, though inscrutable wisdom, has seen fit to subject the Church to great trials in this field, during the period for which the Committee now report.

Another of that band of eight persons, who sailed in company from this country, in the fall of 1853, has finished his course. This is Dr. T. R. Steele, a young physician of great promise. He was in rather delicate health when he left here; hopes, however, were entertained that he might be spared to the Mission. The physician, whose valuable services had long

been enjoyed by the Missionaries, Dr. McGill, had removed from Cape Palmas, and there was an urgent necessity that his place should be supplied. But after a few months residence in Africa, Dr. Steele was called away.

Intelligence of this sad event was communicated in a letter from Bishop Payne, under date of 12th July, 1854, in which the Bishop speaks in the highest terms of the loveliness of his Christian character.

"Yesterday morning (I now write on the 12th) Dr. T. R. Steele died at this place, in the faith and love, and peace and joy, of the Gospel of our Lord and Saviour Jesus Christ.

"The voyage to this country proved injurious rather than an advantage to him, insomuch that on his arrival at Cape Palmas, he seriously thought of returning in the same vessel which brought him. He determined, however, to remain; but his malady increased apace unto the end. During the six months of his Missionary life, days and nights of weariness were appointed to him. But the 'life of Jesus was manifested in his mortal body.' In *love and faithfulness* he instructed and prayed with the heathen with whom he could come in contact; in *unity*, like the precious oil which ran down Aaron's beard, he dwelt with brethren and sisters of the Mission, ever ready to do them service, ever regretting he could not do them more. In *patience* he abided the short night of affliction, yet longing for the morning; and, as the shadows of Tuesday night, with all his earthly night, were fleeing away together, the glorious heavenly day was dawning upon him. Yesterday morning, at about eight o'clock, amidst sorrowing, yet rejoicing Missionary sisters and brethren, did this lovely disciple fall asleep in Jesus, and 'was carried by angels into Abraham's bosom.' Amen, amen! blessed be God!"

In view of the great loss which the Mission had sustained, the Bishop says:—

"While, however, blessing our God in depriving us of our physician, we may, in submission to His will, desire, as we appear much to need, another; and invoke the kind attentions and efforts of the Foreign Committee to obtain one. May God, who takes away what He would have, also supply what we seem to want."

In this connection it should be mentioned that the Rev. Mr. Hoffman, during his stay in this country, made diligent and unremitting efforts to secure to the African Mission the services of a well-qualified physician. In January last, an Appeal from his pen, endorsed and urged by the Foreign Committee, was published in all the Church papers, but without avail. The want thus expressed is still as urgent as ever.

The Rev. G. W. Horne, who went out with Bishop Payne, on his last return from this country, laid down his life there,

on the 21 day of October last. He had long been in feeble health, and had, in fact, made all his arrangements for returning to the United States when thus called away.

The Bishop communicated information of this sad event, and mentioned particularly in regard to the same. The Bishop writes :—

“He expired, most unexpectedly to every one, but his faithful, sorrowing wife. She alone was too fully aware of the certain failing of his strength and life; but that which her husband’s most unusual habit of self-reliance would not allow him to entertain himself, he was unwilling to have her communicate to others.

“At Mrs. Horne’s request, about two weeks ago, I came to this place, (Rocktown, near Cape Palmas,) and remained with Mr. Horne nearly a week. At the expiration of that time, he seemed much better. Indeed, he preached the Sunday after I left; but he became so unwell again, that the physician continued to visit him until the day before yesterday, when he reported him much improved. Such was the account I received last evening at Cavalla, about 8 o’clock. At the same hour a note was penned here, (Rocktown,) announcing his death. He continued to direct everything connected with his family and himself almost to the last moment, and Mrs. Horne thinks he was little aware his end was at hand.”

“Mrs. Horne, I am thankful to find, bears her affliction with becoming resignation. She desires, however, by the first favorable opportunity, to return to her parents in Middletown. In the meantime she will remain with me at Cavalla. Her sweet child, thank God, is spared to her, and is very well.”

Mrs. Horne has returned with her child to her home in Connecticut.

This sad record does not complete the list of those who have fallen. The Committee have also to mention the death of the Rev. Robert Smith. Mr. Smith, accompanied by Mrs. Payne, the wife of the Missionary Bishop at Cape Palmas, and by Miss Isabella Alley, sailed for Cape Palmas, from New-York, on the 25th October, 1854, in the barque Estelle. Some idea of the excellent spirit of this Missionary, may be formed from the following extracts from a letter, bearing date Monrovia, December 19th, 1854, in which Mr. Smith says :—

“By an English steamer that is expected in this port hourly, I send you the gratifying intelligence of the safe arrival of the Estelle, and all of her passengers. My health is excellent. We had public worship on each Sunday morning, and morning and evening prayers, besides occasional prayer meetings. And I am happy to inform you that we have enjoyed very cheering tokens of the special presence and gracious operations of the Holy Spirit. Several of our party, we have good reason to believe, have passed from death unto life; among whom are one of the

officers, and two other of the ship's company : professing Christians, who had grown cold, and well nigh abandoned their hope in Christ, have been quickened, and all, I believe, have felt a new impulse heavenward. We have found the captain a very accommodating officer. Our Methodist fellow-passengers have been profitable companions; and altogether our time has passed agreeably and profitably.

"And now we are in Africa—we all thank God. We have no desire to return to our dear, *dear* fatherland. We love her—O how well! But God forbid that we should ever be willing to abandon a post of duty so manifestly assigned us by the Head of the Church. We are happy in our present situation; and we expect to be still more so when we get 'home.'

On the 11th day of January, 1855, Mr. Smith reached Cape Palmas, and on the next day went to Cavalla. He entered almost immediately upon his work.

For two or three months he seemed to suffer very little inconvenience from the climate, and accounts from Africa confirmed the hopes before entertained, that God would spare him for years of service in that field. It was, therefore, with great surprise, that the Committee received, in August last, intelligence of his decease at Cavalla, on the 24th day of May. This information was communicated in a letter from the Rev. Mr. Hoffman, dated at Monrovia, June 12th, who says:—"We cannot but feel very sad at the loss of our valued friend and brother; one so holy, so full of godly zeal and, we should say, eminently fitted for the missionary work; but the Lord's ways are not ours. Though it was in his heart to build the Lord's house, yet He suffered him not."

Mr. Smith was one of the most promising Missionaries ever sent out by the American Episcopal Church. He was educated at Yale College; and subsequently received his theological training at the seminary of Alexandria, Virginia. From the outset of his preparation for the Ministry, he devoted himself to the Missionary work in Africa; and when the Foreign Committee were called upon to act, with regard to his application, they felt assured, from the testimony everywhere borne to his intelligence, energy and piety, that they had secured the services of one eminently qualified for usefulness. But it has pleased God to dismiss him from his work at the very commencement; and though we grieve, we cannot repine.

To this mournful record of deaths in the African Mission,

we are obliged also to add the name of Mr. Augustus Rogers, who for several years was a teacher in the Mission schools at Cape Palmas. Mr. Rogers was very highly esteemed, and possessed admirable qualifications for the station which he occupied. He was quite remarkable for his perseverance and energy, and for his aptness in the communication of instruction. Overcoming in early life, obstacles which would have proved insurmountable to others, he made himself quite a proficient in several branches of science. He continued his work in Africa until last fall, when his failing health obliged him to relinquish his duties. Seeking an opportunity to embark for the United States, and not finding any that was direct, Mr. Rogers sailed in a German vessel for Hamburg. He was a great sufferer on the voyage, but arrived safely. Within two months after arrival he died of the disease from which he suffered before his departure.

In addition to all this the African Mission has had the further trial of losing the services of the Rev. Mr. Wright and Mrs. Wright, who left this country in the fall of 1853. The health of both, during their stay, was very bad. Mr. Wright's constitution was being gradually undermined, and constant attacks of fever so disabled him as to unfit him for active missionary work. There being no hope of his getting better, the Bishop advised his return to this country. He and Mrs. Wright reached the United States some months since, and their connection with the mission has ceased.

In view of this painful recital, the Committee would here employ the language of the missionary Bishop, who says :

"I believe I truly represent the feelings and sentiments of those who do remain when I say, the loss by death and withdrawal has caused no discouragement here. 'It is the Lord.' 'He doeth all things well,' is the sustaining conviction of heart and mind. But, seeing 'the harvest truly is plenteous, and the laborers are few,' we cease not with thousands in the 'Holy Church Universal,' to pray the Lord of the harvest to send forth laborers into *His* harvest. And the conviction is abiding, that since it is *His* harvest, and He knows its need and is more interested in it than we can be, and prompts the prayers for the needed supply, that supply will not be withheld."

To this may be added the following extract from the last letter received from the Rev. Mr. Hoffman :

"The house whence I write you this has been the house of mourning during my absence. From my bedroom, the spirit of brother Steele took its happy flight to heaven: from my study, departed, with blessed hope, peacefully, the soul of my friend and brother, Robert Smith. We yet survive, but how long—who can tell? May it be our blessed portion, like them, with joy, to finish our course and enter into rest. The work is worthy the life. May God raise up others to supply the place of the fallen."

Return of Missionaries.

The Rev. Mr. Hoffman, and Mrs. Hoffman, and Miss Williford, whose temporary sojourn in this country, for the benefit of their health, was noted in the Report of last year, embarked from here in May last, and arrived in safety at Cavalla, on the 3d day of July. Special provision was made for their return by friends in New-York.

As has been already stated, Mr. Hoffman, while here, acted as an agent in behalf of the Committee. His services in this way were exceedingly valuable. His visits were everywhere most highly appreciated. Impressions were deepened in the hearts of those who have been always engaged in the work of Foreign Missions, and an interest awakened where none had been hitherto manifested.

LETTER FROM THE REV. C. COLDEN HOFFMAN.

The Voyage Out.

"BARQUE 'CORÀ,' AT SEA, May 31, 1855.

"We could hardly have anticipated so speedy and so pleasant a voyage as God in His goodness has granted us. This is our twenty-sixth day at sea, and we have nearly reached the coast of Africa. Our vessel is not only a fast sailer, but her cabin is airy and comfortable. The captain and mate are both professing Christians, and are in every respect kind and attentive both to the passengers and the emigrants, of whom we have 106; among these are forty-eight children. Confined within the narrow limits of the vessel, they are sometimes more noisy than is agreeable, but this is a trifling annoyance compared with our many blessings. The ladies have undertaken to instruct them, and from 11 to 1 o'clock they are busily employed with their books and singing.

"Our Sunday services, as well as those of the morning and evening, have been well attended, and, I have reason to hope, profitably. Sometimes, when the sea was sufficiently calm, we have had our services on deck, and with naught but the broad ocean around, and the sky above, have solemnly and peculiarly felt the presence of the Almighty, and our dependence on Him. He has blessed us, and we 'praise his name for his goodness.' None of us have suffered much from sea-sickness, and

even our little daughter, though venturing sometimes to walk alone on the unsteady floor of the cabin, has been preserved from accident and blessed with health.

"As we draw near again to the field of our missionary labor, we cannot but feel thankful to God for calling us to His work, and especially now in permitting us to return to it. O, that hundreds and thousands of Christians in our favored land, who are living comparatively without an object, whose varied talents would amply qualify them for usefulness in the missionary work, might *only know* the pleasure of going forth as the ambassadors of the Lord, to proclaim the everlasting Gospel to the benighted heathen! May the Lord multiply the number of His messengers, to the glory of His name and the extension of his kingdom."

Encouraging Aspect of the Mission.

The following communication from the pen of Mr. Hoffman, and written during his stay in this country, may well excite attention.

"From the time of the landing of the first missionary, in 1836, to the present, thirty-six white persons, missionaries and others, have been sent out by our Board, of whom fifteen are still engaged in this work, while some have withdrawn, and others have died; yet, has the Church of God in that land advanced, and a foundation, broad and solid, been laid for the Church's future prosperity and the glory of God.

"In the loss of her laborers, the Church has no cause for discouragement. It is the price of her prosperity—the ransom paid in blood for millions of immortals yet unborn. It has been paid willingly, joyfully, triumphantly, by those whose lives have been given to this blessed work. They have departed with assured faith that God would carry forward His work, even though He called *them* from it.

"They have departed, uttering no word of regret that in foreign lands, from kindred far, they have been called from their life of love and labor, to the rest and joy of heaven; they have *proved* the '*marvellous*,' '*marvellous love of Christ*,' and the mighty power of His sustaining grace.

"They have departed, uttering no words of sorrow and sighs, of pity for mistaken duty, or uncalled for sacrifice; but, rejoicing to suffer and to die for Christ, have given, as their undying testimony, that for usefulness and happiness, for heavenly life and joy eternal, the missionary life was the most full, the way of true wisdom, the path of sweetest peace.

"They have departed, uttering no words of discouragement to the Church, because her soldiers had fallen in *her* glorious warfare; but, 'let the work go on more than ever,' is found inscribed upon the tombstone, as the dying message of the lamented Minor. And these words from the lips of the dying missionary seemed prophetic, for, since he uttered them, more than ever has the work gone onward. In its character it is two-fold, among the natives and among the colonists.

"We have seven stations among the colonists, along three hundred miles of coast, and five ordained colored ministers. A pretty stone Church has been erected at Cape Palmas, and another is being built at Monrovia; a brick one is occupied on the St. Paul's, while others of less substantial materials are built or being built at other points. The accounts from these various congregations were never more encouraging. Of St. Mark's, Cape

Palmas, the Bishop writes, 'That there will be twenty-five candidates for confirmation: among these are most of the youth of our High School, at Mount Vaughan, where has been observed unusual seriousness and religious interest.'

"The Asylum for Orphans at Cape Palmas was to be opened this spring (1855). This is an institution greatly needed, furnishing, as it will, not only a blessed home for those who have emigrated from this country, but besides from it will be raised up competent female teachers for our colonial schools.

"The early efforts of our missionaries were chiefly directed to the natives, and they still claim a large portion of our labors. Among the Grebo tribe, inhabiting the country on both sides of Cape Palmas, we have four permanent stations, where mission-buildings, school-houses, and churches have been erected. Around some of these stations are springing up native *Christian villages*, where the youth educated in our schools, instead of returning to their heathen towns, and following the vain customs of their people, are living in a civilized and Christian manner, industriously engaged in various occupations. At the station of Cavalla, we are erecting the Church of the Epiphany, a stone building 30 by 70.

"Three thousand natives live around this station, and to this house of God they will be gathered to hear the everlasting Gospel; while here, also will worship the Christian natives from the village, and our mission families. The walls of the church are built, and some of the timbers are purchased for the roof, while \$800 is still required to finish it.

"At Taboo, thirty miles east of Cavalla, a native minister is settled, where he keeps a school and preaches the Gospel; while another native minister, both of whom have been brought up in our mission, itinerates through a populous section of country, accompanied by a native Catechist. Three native youths are studying for the ministry, while eight or ten are assisting in the education of more than a hundred children in our boarding schools. Our recent letters give us more encouraging hopes of the spread of the Gospel among the natives than ever before; while some have openly professed their faith in Christ, others are candidates for baptism, and many more are being drawn within the ever-spreading influence of Christian truth.

"A Missionary meeting is held monthly at one of the stations, at which addresses are made, and a collection is taken up. At the anniversary meeting last year, it was found that one hundred and seventy dollars had, during the year, been collected, chiefly from the native Christians, for the support of a native minister at a neighboring station. It is in these meetings that we endeavor to awaken in the hearts of our youth a love for the souls of their people, and in this we have not been unsuccessful.

"A cheerful day is the Sabbath at our station, surrounded though we are by near three thousand natives. An hour after sunrise a Bib'e class is held, at which attend our villagers and scholars. At 10 o'clock the church bell rings, and a procession of one hundred native children and Christian youth, neatly dressed, and with quietness and order, follow the Bishop and Missionary teachers through the huts in the native town to the church in its midst. Here are heard our own solemn prayers and sacred hymns, uttered in strange language, to Him to whom all hearts are open, all desires known; here, too, are sounded forth the words of sacred truth, and the poor heathen African listens to the wonders of redeeming love. Returning from service may be seen here and there, beneath the alm tree's shade, groups of children preparing their lessons for the Sab-

bath school which follows, or singing hymns which they there have learned. Quietness reigns; while from the flag-staff floats the Sabbath flag with its inscription, 'Remember the Sabbath day to keep it holy.'

"Let none say we have labored in vain, or spent our lives for naught in the African mission. God has blessed the efforts of His people, and His work is prospering in their hands.

"We have arrived at that most desirable and very important point in the history of all missions,—when a native agency has been raised up, men of the soil have become the teachers and ministers of their own people. And, as it has been elsewhere, when this point has been reached, so we may expect it will be with us, that henceforth our number of converts from among the adult native population will be largely increased; and the successful labors of our native teachers and ministers lead us to anticipate this blessed result. And, therefore we call more loudly and more earnestly to the Church to uphold and strengthen their mission. Sickness and death are thinning our numbers, and we need others to fill their places and carry on their work. We particularly need now the services of a missionary physician. While our missionary corps numbers 13 white persons, we have none to render that medical aid which, in such a climate, we should not be without. While God enlarges the sphere of our influence, and graciously blesses us in prospering our work, may He put it into the heart of His people to sustain and carry it forward, for this is a field which providence has made peculiarly *our own*; for we must confess that we owe to Africa a debt—a debt which can best and only be paid with the treasures of the Gospel. It is a land not far off at the end of the earth, but by a voyage of a month, and by steamer of half this time, we reach those shores where millions grope in heathen darkness, unbled by one ray of that divine light which fills our land.

"May the present unexampled prosperity of our missionary work, both among the Liberians and natives, as well as our need of an increased number of laborers, and of pecuniary aid, call forth from God's people gifts to His glory, praise and thanksgiving, prayer and supplication, men and means, that God's way may be known to this people, His saving health to the perishing ones of this nation."

Further ground of encouragement is afforded in the following extract of a letter from Rev. Mr. Hoffman, dated at

CAVALLA, July 4, 1855.

"We arrived here, in health and safety, yesterday. I find things much improved here since my absence. Though our force has been weakened by the loss of beloved fellow-laborers, God is certainly causing his work to prosper abundantly in the hands of his servants. I was astonished at the unusual interest manifested by the natives at Cape Palmas: upwards of two hundred weekly assemble at the new chapel, on the Lord's day, and a night-school of from forty to seventy-five is attended by most earnest and successful learners. Mr. Scott says he never, in any place, saw more anxiety for instruction than is manifested by the adult population of Cape Palmas. Here too, the Bishop is cheered in his work; the Spirit seems to have been poured out from on high, and while wanderers are reclaimed, and the weak strengthened, God is adding to his Church those who shall be saved."

The last number of the *Cavalla Messenger*, a little paper pub-

lished in Africa, contains the following, probably from the pen of the Bishop :

Our Mission and its Wants.

"Never in the history of our Mission, has there been such a call for laborers as at the present time.

"Years have been spent in constructing comfortable buildings, and making other arrangements for opening stations at *six* important points among the heathens in this vicinity. During this period, the Gospel has been more or less constantly preached at all these different points. A goodly number of converts has been made, and large congregations have been gathered; among whom are many who are convinced of the truth, and desire to be more fully instructed. But to supply these *six* stations, extending along the coast for forty miles, there are now but two white Missionaries, one colonist, and two native deacons in the field,—with the prospect of only one additional laborer, for some time to come.

"Properly to sustain these stations and carry forward the work commenced, with this small force, is impossible. To procure suitable laborers in the country, for years to come, is equally impossible. It then follows, that unless a larger number of Missionaries come from abroad, thousands of the heathen who have had the Gospel preached to them, must be almost entirely left without further instruction.

"We cannot believe that our Church will be so unfaithful to her solemn pledges, and so unmindful of her duty to Africa, as to disregard the call which is now made. If the Mission in Africa deserves to be sustained—and upon that point there seems to be general agreement—a goodly number of additional Missionaries and teachers should be sent without delay. The prospect of sickness and suffering, and the danger of death, should not keep the followers of Jesus from proclaiming the glad tidings to the thousands of Africa's sons who are so ready to hear.

"Many faithful soldiers have indeed fallen in this blessed work, and many more have been compelled to abandon the field, but the cause has ever been *onwards*, and never has there been more encouragement to the Church to engage earnestly and heartily in it, than at the present time.

"May God enable all her sons to do their duty!"

In one of his communications to the Committee, the now departed Robert Smith, speaking of the heathen by whom he was surrounded, said—

"The influence of the Gospel upon them is gradually becoming perceptible; and there is reason to hope that at no distant day, multitudes will experience its transforming agency. But thus far, only the faintest dawn of the approaching day is manifest. That day will assuredly come, and in its genial ray all Africa will bask. But oh, how much is demanded of God's people!—what increase of fervent prayer!—what enlarged contributions!—what increasing numbers of consecrated laborers!—before this blessed hour shall arrive! May God open the eyes of his people in America, to see that Missionary work among the heathen is the great, the divinely appointed, and divinely sanctioned business of the Church! and that the prosperity of the Church, as of individual piety, will ever be in proportion to the fidelity with which this work is sustained!

"It is determined that I shall remain at Cavalla during the season of my

acclimation, or until the orphan asylum shall be completed. I am then to remove to the Cape, occupy a room in the asylum, and devote my energies to the instruction of the native population on and about the Cape. These number about four thousand; and I am disposed to cry, in view of the work before me—What am I among so many? O that God would put it in the heart of some Christian brother in America to come and help me! I believe he will. With what depth of feeling do we, in our own closets and at the family altar, ask the glorious Lord of the harvest to send hither a host of consecrated and qualified laborers. They are imperatively demanded, to carry to a glorious consummation the work so well begun. Who will be the next to join our ranks? Let them come in the fullness of the blessing of the Gospel of peace, and verily their labor shall not be in vain in the Lord."

In addition to the want of Missionaries, the Bishop speaks of the great need of additional female teachers.

"At Rocktown, Fishtown, Bassa Cove, as well as at the Orphan Asylum, at Cape Palmas, there will only be a single Missionary and wife; so that at four stations, at the present moment, we have urgent need for well-qualified female teachers. And when, in the light of past experience, we are assured that a part, at least a third, of those in service must be absent or disabled, by reason of ill-health, it may in all moderation be affirmed that six female teachers, added to the Mission the present year, would barely put it in a working condition. I feel most especially anxious for the appointment of two at least, with the least possible delay; namely, one for the Orphan Asylum, and another to accompany Mrs. Rambo to Bassa Cove, at the beginning of next year. I shall feel very unwilling to have Mrs. R. take so isolated a position without some suitable female companion and assistant. Will not the Committee, God helping them, supply this need?"

These pressing calls for help the Committee have not been able, in the smallest measure even, to meet. No Missionary or female teacher has been appointed to this Mission during the past year; although at this moment the Committee have on file applications from both classes. And this has happened because the Committee have not had the money wherewith to do it.

In this connection the following extract from the Journal of one of the Missionaries comes with touching sadness to the ear.

"Went to Taboo to day.

"On my return, I stopped at the site of the old mission-house at *Rock-looka*, a sweet spot, where a few years since the sacrifice of prayer and praise ascended daily to the Triune God.

"As I walked among the fruit and flower trees, planted and reared by those who will never look on them again, my heart was filled with sadness; and I wondered if the time would ever come when this beautiful wilderness would bloom again.

"If God's minister's fully realized the awfully sad condition of the

heathen of Africa, and their claims upon the Church for the only remedy for their degradation, this and other stations which have been opened would not long be deserted for the want of laborers.

"Are there not many pious young men in America—private members of the Church—who would esteem it a glorious privilege to be engaged in this most blessed of all works?"

Progress.

The Committee here give full particulars in regard to each station, in extracts from letters, reports of Missionaries to the Missionary Bishop of Africa, and in Semi-Annual Returns made to the Committee.

CAVALLA.

Under date of 13th of November last, the Bishop says:—

"At this station, as you know, a Christian village has been formed from the boarding schools, having its native carpenters, blacksmiths, and masons; while the women, beside 'guiding the house'—in many instances with great propriety—are the washerwomen and seamstresses for their families and the schools. Both departments of the school have likewise efficient assistant teachers, trained in the departments. Besides these, employed at this station, one (Bedell) has been sent to Rocktown, and another (H. Humphries) to Taboo. We hope to send out at least one more the coming year. God, too, continues to add to His Church from this source. *Twelve*, during the present year, have been received into communion from the schools, and two are candidates for baptism. Let us praise God for His grace, and, in thankfulness, do all we may to make the schools and school-buildings efficient and comfortable.

"Before this arrives, you will probably have heard that 'Tiba' (an adult native) has been baptized. He and Freeman seem to have their hearts in the work. * * * Freeman's wife and another old woman in Nyaro are candidates for baptism; and the latter will probably be baptized in a short time. Old Rade, of the large town, was baptized some weeks since. The leaven seems to be gradually spreading in these habitations of darkness."

The Church of the Epiphany.

"The stone-work of this building (at Cavalla) is completed, except a small part of one gable, and the upper part of the tower—about one month's work; and as shingles and other materials for roof are at hand, the building may be finished, if mechanics will do their part, during the present dry season."

"At Cavalla, also," the Bishop writes, "here, too, we have tokens of the Spirit's presence. * * and * * have fully set out in the Christian life, as they profess and we believe; and my little boy, hearing of the movement amongst the boys at Mount Vaughan, as he told me, was led to set out in earnest in the same direction. May God strengthen and lead them all along!"

The Semi-Annual School Examination.

"The examination of the schools of the Mission, held the last week in the month, were unusually interesting. That at Cavalla occupied two entire days, the 25th and the 26th inst. An agreeable variety was given to the exercises by addresses and dialogues from William White, Edward Neufville, William Sparrow, James Monger, Charles Morgan, and E. P. Messenger. At the conclusion of the examination, T. C. Brownell, native teacher, addressed the school in Grebo."

Semi-Annual Report.

Dec., 1854.

Name of the Station—Cavalla and Taboo.

Names of Missionaries connected with the same—Right Rev. John Payne, D.D., Jacob Rambo, Hugh Roy Scott, Clement F. Jones, John M. Minor, Rev. C. C. Hoffman, absent in United States.

Names of Assistant Missionaries connected with the same—Foreign: Mrs. Anna M. Payne, Mrs. Virginia Hoffman (absent in United States), Mrs. Mary L. Rambo, Mrs. Anna M. Scott, Mrs. Mary Ball.

Names of Native Teachers connected with the same—William N. Kinckle, Thomas C. Brownell, Hector Humphries, Emma Clay, William Spear Lee, agent, Thomas Toomey (foreign), printer, S. Natt (native), printer.

Name of Candidate for Orders connected with the same—William N. Kinckle.

Baptisms—Natives: Adults, 15; infants, 16. Colonists: Adults, 2.

Confirmations—Natives: 16. Colonists: 1. Total, 17.

Marriages—Natives, 5. Foreign, 1.

Deaths—Natives, 1. Foreign, 1.

Communicants—Natives, 49. Colonists, 3. Foreign, 6. Total, 58.

Names of Places where Divine Service is held—Cavalla, Taboo, and at about fifty villages and towns.

Average Attendance at each place—Natives, 25.

The above is the average in the villages. In the largest town at Cavalla it is 150.

Schools—Native: Male, boarding, 2. Female, boarding, 1.

Number of Scholars—Native: Male, boarding, 23; Colonist, 1. Female: Native, boarding, 26; Colonist, boarding, 3.

Buildings at this Station—Mission Dwelling-house, Girls' School-house, Boys' School-house, Church Building, Epiphany, partly completed, twelve out-houses, and cottages in native village.

General Remarks.

Missionary contributions for the year \$139 39
 Alms for the same 63 64

The ordination of two Native Deacons, and baptism of four adult and aged heathens from the native villages, are amongst the most interesting events of the year, in connection with this station.

With these, however, may well be classed the formation of a *Female Visiting Society*, in the native Christian village, having for its special object, visiting, and otherwise influencing heathen women in the neighboring villages.

CAVALLA, Jan. 1st, 1855.

RIGHT REV. JOHN PAYNE, D.D., MISSIONARY BISHOP AT CAPE PALMAS,
AND PARTS ADJACENT.

"RIGHT REV. AND DEAR SIR:—

"Since my arrival here on the 8th of January, 1854, I have been engaged, for the most part, as your assistant at this station. Besides preaching in two of the villages of this settlement every Saturday morning, I have, a part of the time, assisted in the Sunday School, and frequently read service on Sunday evenings. I have also, while at the Station, preached once in two weeks in the School-house, on Thursday evenings. A good portion of the year I have instructed a candidate for Orders, or a class in the male school, in certain studies. The superintendence of the printing office and the conducting of the *Messenger* have also devolved upon me.

"I have also made frequent visits to the Babo tribe, preaching in turn in some ten of their towns, to attentive congregations. During the year I have visited the Plabo tribe twice, and preached in five or six of their towns. I have also visited the Bolebo and Geda Tabo tribes, on the Cavalla river, once, and preached in three towns in each tribe. I spent the months of May and June in making a tour up the coast to Sinoe and Bassa Cove, with the special view of becoming acquainted with the people at the latter place, and of hastening the building of the mission-house, which should have been erected during the year. During my absence I preached frequently to congregations of Liberians, and several times to native assemblies. As yet I have no communicants nor scholars to report at Bassa Cove, which station, however, I hope to open in a few months. I am prevented from entering that field immediately by the delay in the erection of the mission-house.

"I am, Rt. Rev. Sir,

"Your servant in the Gospel,

"J. RAMBO."

FISHTOWN AND ROCKTOWN.

After the death of the Rev. Mr. Horne, the Rev. Mr. Wright took charge of these two Stations, and continued to labor in them, so far as his health allowed, until the time of his withdrawal from the Mission. Since that event, these Stations remained vacant until after the return of the Rev. Mr. Hoffman to Africa. Mr. H. is now the Missionary in charge.

The Semi-annual Report to 1st January last, was made by the Rev. Mr. Wright, as follows:

*Semi-annual Report, December, 1854.**Names of the Stations—Rocktown and Fishtown.**Name of the Missionary connected with the same—Rev. Wm. Wright.**Name of Assistant Missionary connected with the same—J. B. Phillips, residing at Fishtown.**Names of Native Assistants connected with the same—G. T. Bedell, at Rocktown; Sam'l. Boyd, at Fishtown.*

Baptism—Native: Infant, 1.

Communicants—Rocktown: Natives 2. 1 suspended: Colonists 3. Fishtown: Natives 5, Colonists 1.

Names of Places where Divine Service is held—The several towns at Rocktown, Fishtown and Middletown.

Average Attendance at each place—Natives 4.

Schools—Male: Native, boarding, 2; Female: Native, 1.

Number of Scholars—Male: Native, 11 at Rocktown, 5 at Fishtown; Female: Native, 4 at Rocktown.

Buildings at this Station—Rocktown: Dwelling, Kitchen, two School-houses, and Native Assistant's house. At Fishtown: Dwelling, Kitchen, and Native Assistant's house.

“ROCKTOWN, DEC. 11, 1854.

“MY DEAR BISHOP:

“In making out my Report for the present half year, I beg leave to state, that—

“I proceeded to Fishtown to take up my residence on the 4th July last, and remained there until the 10th of August, when I left for Cavalla, to attend the convocation and for the benefit of my own and Mrs. Wright's health. During this time, I held services in the native towns on the Sabbath, thrice; and preached to the members of the Mission, on the Sabbath, six times. The disparity between preaching to the natives and to the members of the Mission is accounted for, once by the absence of the Interpreter; at other times, by my not being able, through fever, to leave my bed before the afternoon. I also, during this time, baptized one infant. I was unable to administer the communion, being in Deacon's Orders. I generally attended Sunday Schools, and addressed the children. During the week, I preached in the native towns five times.

“On the 13th of September, I left Cavalla for Rocktown and Fishtown; at the latter of which places I remained nearly a week. On the Sunday evening, I preached to the members of the Mission. I was unable to preach in the morning, owing to fever. During the week, I preached or catechised native children four times.

“On the 6th of October, Mrs. Wright and myself left Cavalla to take charge of Rocktown and Fishtown Stations. From this time up to date, I have preached on the Sabbath to the natives seven times, and to the members of the Mission seven times. Three Sundays I was too sick to preach; one of these Sundays, my place was supplied by Mr. Rambo. I have administered the Communion twice; the first time to four persons, one being a member of the Church at Cavalla; the second time to seven persons, three being members of the Church at Cavalla.

“Besides this, I have preached during the week in the native towns of Rocktown, about ten times; once at Fishtown, and once at Middletown. Mr. Rambo has preached for me in three of the towns, at Fishtown, and one of the towns at Rocktown; and Mr. Scott once, to the children of the chief town here.

“Since my residence here, I have been enabled to hold a service each Thursday evening, with the exception of the first one or two weeks.

“At Rocktown, on Friday, 29th June, 1855, the schools of that place, Fishtown, and Hoffman Station, were examined. There, as at Cavalla, addresses were delivered, closed by one from Mr. N. S. Harris, in Grebo. In all, there are connected with the schools seventy colonists, including members of the High-school, and about one hundred natives.

"The examinations gave most gratifying evidence of progress in the best sense; advance in real intelligence, and an efficiency of native and colonist assistants.

"I remain, your's very truly,

"WM. WRIGHT."

CAPE PALMAS, MOUNT VAUGHAN AND HOFFMAN; NATIVE
AND COLONIST STATIONS.

CAPE PALMAS.

"Our native chapel, costing between three and four hundred dollars, will be completed in a few days; and the prospect is good for a large attendance upon our services. The attendance has continued to be good during the whole of the year."

The Commencement of a Native Christian Village at Cape Palmas.

"The Bishop has concluded to build N. S. Harris (native youth) a house near the Cape, * * on the river, in front of St. Mark's. I went over to-day to lay off his grounds, and was delighted with the location. He has a beautiful and very productive piece of land to cultivate, and plenty of ground for the natives who are disposed to become Christians to settle around him. Two or three have already professed a desire to settle near him; and from appearances I think there is a probability of his having quite a settlement of nominal, if not real Christians. He continues to be very zealous, and has great influence over the people here."

Religious Interest among the Youth at Mount Vaughan High School.

"At Mount Vaughan," writes the Bishop, "there has been a gracious visitation of the Spirit to the members of the High School. It commenced with * * and * *, both of whom have made profession of religion, as have also six other youths of the school. * * * The Spirit's influences were granted in the course of regular services and duties; and on this account we hope they will be more abiding in their effects. Brother Scott is spending this week at Cape Palmas, collecting and preparing candidates for confirmation."

Interest at Cape Palmas.

"St. Mark's congregation," writes Mr. Scott, "has been favored with a remarkable outpouring of the Spirit. He speaks of having a class of twenty for confirmation, including those from the High School. Besides, there are one or two who are more or less interested, who have not yet taken a decided stand."

A native teacher thus writes—"I write to let you know that the people here are trying to attend Church more than ever. On Sunday, our chapel is almost always full, and the women who have been staying away for some time on their farms, attend also. Our night-school for young men,

in town, was opened on the 18th, and nearly all the young men in town seem disposed to learn; and they wish very much to hear the Gospel preached to them.

"On last Thursday we had a meeting in the chapel, and our congregation was more than two hundred. On every Sunday I am going to try to have a meeting with them, after Mr. Scott has preached."

The Rev. Mr. Scott writes with reference to the same—"We commenced a night-school on Monday last, and had a hundred to begin with. Since that time the number has continued to increase, and now we have about two hundred. In addition to the night-school, we began a school on the afternoon of yesterday, and had a large number in attendance."

The semi-annual examinations of the High Schools and Day Schools, at Mt. Vaughan, took place on Thursday, June 28th, and were very satisfactory. No further particulars in regard to them have as yet been received.

Under date 11th January, the Bishop wrote as follows:

"THE ORPHAN ASYLUM, at last, is in a fair way to be completed. Not until the close of last year could the main timbers for the wood-work be got in place. Nor can this excite much surprise, when it is understood that they had to be transported six miles or more, on the heads of natives. The house is now framed, (the second story I mean, the lower stone portion having been finished more than a year,) and, in all probability, Mr. Scott will be able to occupy it in two months from this date."

Bishop Payne remarks, on the

Importance of Educational Establishments.

"Every year's experience raises my estimate of the value of educational establishments in this country, whether in the colonies or amongst the heathen. Our High School at Mt. Vaughan begins now to bear fruit. Two teachers will go forth from it next year, one of whom, and also a Junior Scholar, feels called to the ministry; while during a recent gracious visitation, all the members of the High School, with the exception of a little boy, have made a profession of religion."

Semi-annual Report, December 30, 1854.

Names of the Stations—St. Mark's Church, at Cape Palmas; High School, at Mt. Vaughan; Mrs. Thomson's School, at same place; and Native School, at Hoffman Station.

Names of Missionaries connected with the same—Rev. H. R. Scott, Rector of St. Mark's; Rev. G. W. Gibson, Assistant Minister, and Principal of High School.

Names of Assistant Missionaries connected with the same—Mrs. Thomson, Teacher of Girls' School, at Mt. Vaughan; Ed. Simpson, Assistant Teacher in High School.

Name of Native Assistant connected with the same—N. S. Harris, Teacher of Native School, at Hoffman Station.

Name of Candidate for Orders connected with the same—N. S. Harris, Candidate for Orders.

Baptisms—Natives: Infants, 2. Colonists: Adults, 4; Infants, 2.

Confirmations—Colonists, 23.

Marriages—Colonists, 2.

Deaths—Colonists, 3.

Communicants—Colonists, 50.

Names of Places where Divine Service is held—St. Mark's Church, Mt. Vaughan Chapel, Native Towns at Cape Palmas.

Average Attendance at each Place—At Cape Palmas, Natives, about 150; at Grahway, about 25; at St. Mark's, Colonists, about 50; at Mt. Vaughan Chapel, about 25.

Schools—Male: Native, Boarding, at Hoffman Station, near Cape Palmas; Colonist, High School, at Mt. Vaughan. Female: Native, Day, Mrs. Thomson's, at Mt. Vaughan.

Number of Scholars—Male: Native, Boarding, 10; Colonist, Day, 21, Boarding 11. Female: Native, Day, 30.

Buildings at this Station—St. Mark's Church, at Cape Palmas; two Dwelling-houses, two School-houses, and a Chapel, at Mt. Vaughan; and a thatched School-house, at Hoffman Station.

GENERAL REMARKS.—The Native School has been removed from Green Hill to a more desirable location on Hoffman River, near the Cape Palmas towns. The Sunday Schools at St. Mark's and Mt. Vaughan number 79 pupils.

REPORT FROM REV. H. R. SCOTT.

CAVALLA, WEST AFRICA,

December 31st, 1854.

"DEAR BISHOP:—

"According to custom I present to you the following as my report for the past year:—

"At the beginning of the year I assumed the charge of St. Mark's Church, where I have held services once a fortnight, with very little interruption from sickness or other causes, preaching regularly on Sunday morning, and generally in the evening for several months past, and have administered the communion once a month, with preparatory lectures on the Friday evening preceding. I have also preached a few times in the week at Mount Vaughan Chapel, where Mr. Gibson preaches regularly on Sunday and Tuesday evenings, besides preaching at St. Mark's every other Sabbath.

"I have frequently assisted the members of the congregation for the purpose of ascertaining their temporal as well as spiritual wants, and have endeavored to preach the Gospel from house to house.

"While we have at times been saddened by the inconsistencies of some of our communicants, we have been greatly cheered by tokens of the Lord's presence among us. During the last four months, a deep, religious interest has prevailed in the congregation, especially among the young. About the first of September, I formed a class for confirmation, which was instructed regularly on Sunday evening, by myself and Mr. Gibson, until Christmas eve, when twenty-three persons were confirmed, (two of whom were from Cavalla).

"During the year, twenty-seven persons have been admitted to the communion, one has been suspended from communion, two have moved from the parish, and two have died in the triumphs of the faith.

"Four adults and two infants have been baptized, two couples have been married, and three persons have been buried. The present number of communicants is fifty. The Sunday schools contain ninety-seven scholars.

"A Missionary meeting has been held for the greater part of the year, on the first Sunday evening in the month, when addresses have been delivered and collections taken up for the benefit of the heathen.

"One poor communicant has been boarded and clothed from the alms of the Church, with the aid of contributions from different members of the Mission; and a number of other poor persons have received occasional aid.

"When I have been at the Cape, I have preached to large and attentive congregations of heathens, for whose benefit services are held every Sunday, when I am absent, by N. S. Harris, a native candidate for orders.

"These people have, during the past year, manifested an unusual willingness to hear the Gospel, though none of them, as yet, seem prepared to yield their hearts to its claims.

"But for the want of shingling nails, we should have had a large and comfortable chapel erected for their accommodation, at a cost of about three hundred and fifty dollars, all of which, with the exception of a few dollars, has been contributed by the Missionaries and colonists. The building will probably be opened for service in a few weeks.

"When I have been at Cavalla, I have laboured in the towns surrounding the Mission Station, especially in *Nyaro*. In this town I have recently baptized three persons, who give satisfactory evidence of having passed from the deep darkness of heathenism into the marvellous light of the Gospel. There are now in this heathen village five Christians, who little more than a year since, were without God, and without hope in the world. Other persons in the same place, profess to feel an interest in the Gospel, and we trust are being gradually prepared for the reception of its saving truths.

"Besides preaching to, and residing among the heathens, I have preached once a fortnight in the school room at Cavalla, and given instruction for the past two months to one class in the boys' school, and during the greater part of the year have heard the daily recitations of Wm. H. Kinckle, in Theology, Biblical Antiquities, and Evidences of Christianity.

"All of which is respectfully submitted.

"Your Brother in Christ,

"H. R. SCOTT.

"RT. REV. JOHN PAYNE."

SINOE.

We have no report from the Missionary at this Station, the Rev. Mr. Pinckney. Mr. Rambo has visited it, and states that the Missionary is preaching every Sunday to good congregations. The Colony on that part of the coast is in a flourishing condition, and increasing quite rapidly in population.

BASSA COVE.

The Rev. Mr. Rambo, the Missionary at this station, visited the same in May of last year, and reported as follows :

“BARQUE SHIRLEY, OFF BASSA COVE, W. A.,

June 27th, 1854.

“I am now on my way to Cape Palmas, after an absence of nearly two months. In my last I mentioned that I was well received by the residents of Buchanan. Since that time I have visited Bexley, up the St. John's River, and two native towns.

“The Liberians are earnest in their demands for such schools as we hope soon to establish among them; that is, I hope, two high schools; one for boys, near Lower Buchanan, and I hope one for girls, ultimately at Bexley, where the Mission-house and grounds of the Northern Baptist Board can be purchased for \$1,200. There are 40 acres, on which are at least 1,000 coffee-trees, bearing, and the house is two stories and a half, frame, 20 feet by fifty feet, and in pretty good repair. The price I consider very reasonable, indeed. The house is on a hill, elevated some 25 feet above the river, which passes near. The farm is high, and almost entirely dry, except that a small creek runs through the back part of it. The farm is large enough to produce, if properly managed, coffee enough to pay per year, after *six* years, enough for at least ten scholarships, at \$60 each. Besides the coffee, enough vegetables can be raised for all the purposes of the family and school. There is hardly one good school in the whole county; those that exist are only primary, and some are kept very irregularly. The Liberians of this county give our Mission a *heartly* welcome, especially on account of what they consider our superior manner of managing schools. The influence of our Church is also much needed, and it will in due time meet, I doubt not, with much success.

“Then, in reference to the Bassas, an almost unbounded field is opened before us. Their country embraces at least 10,000 square miles, which at a very moderate calculation, must contain from 50,000 to 80,000 souls, all speaking one language. Of these I spoke particularly in my last. As I have seen something of these people since then, I shall be excused for writing a little more about them.

“I made a visit, a few days ago, to ‘King Peter Harris’ town, about 4 miles from Bassa Cove, near the Benson river. The town was very small, not containing more than 25 houses, and about 100 persons. This, indeed, is rather larger than the average size of Bassa towns, a large portion being smaller than this. After being accustomed to see the towns of the Greboes, averaging from 400 to 600 persons each, such towns seem quite small. The houses, however, look more substantial and comfortable, inside and out, than those of natives at Cape Palmas, yet they do not last so long. These have, as others, ground floors and thatched roofs, but the interstices between the upright sticks are filled with clay, and plastered smoothly inside and out. They are of square form, high doors, with roofs projecting three or four feet, so as to form a good verandah. Inside, on either side, are wide berths, elevated, answering for beds, neatly constructed of plaited bamboo, which are far more comfortable than the hard clay floor on which, with a thin mat spread, the Greboes sleep.

“‘King Peter’ is one of the most prominent of the Bassa chiefs; speaks broken English, and is a friend of Liberia and the Missionaries. He

has about 100 towns under his influence, in every one of which, I doubt not, the Gospel may be preached without let or hindrance. Indeed, it is believed that the same thing might be said of the Bassas generally.

"These people are less fixed in their abodes, and their country far more sparsely settled, than that of the Greboes; yet this fact, together with their desire to become assimilated to Liberians, and other foreigners, would make it easy for a Missionary, in some central position, to gather around him hundreds of people who would place themselves under Liberian laws, and thus be somewhat prepared for the Gospel. Sassa-wood, witchcraft, fetishism to some extent, and the breaking of the Sabbath, are amongst the evils which some of the more civilized Bassas, among them King Peter and some of his subjects, have professed to have given up, especially where the influence of the Liberian laws are felt.

"I conversed some time with King Peter, and preached to a small congregation in his town. Peter promises me some of his boys, as soon as a school can be established among them, which I hope can be done next year, (though one Missionary and his wife cannot do all, or even commence all, that is desirable in this county.) Scores, if not hundreds of Bassa youths are employed in various ways among the colonists in this county, and are thus, to some extent, being civilized. But who cares for their souls, or the souls of the natives generally? Almost no one. The whole land, then, or nearly so, is '*yet to be possessed.*' I again call, and Bishop Payne joins me, I am sure, for more laborers for this vast and interesting field. I will never, while I live, cease to pray the Lord to '*send them forth.*'

"Two ordained Missionaries, and several teachers, could enter at once, with advantage, upon the work among the Liberians; and any number would find a most encouraging field among the Bassas. Two ordained Missionaries, as the Bishop recommends, should generally go together, as singly, especially in a new field, they are sure to be overworked. Most anxiously shall I look for a colleague in my work here, and I am sure my wife can say the same. With millions of treasure, and many young ministers and candidates for Orders, (alas! too few!) cannot the Church spare enough to undertake a work which promises so much return for well-directed, prayerful labor? Yes! I am sure, in God's own time, the field will be fully occupied. I hear already of more means, but *where are the men?*'

Mr. Rambo found at that time, a large portion of the materials for the Mission House, previously contracted for, collected. This building, however, progressed so slowly, that on going up last spring with Mrs. Rambo, to enter upon his work, he found it still unfinished. There, as everywhere else in Africa, building is not only a very slow work, but also exceedingly expensive.

At last accounts, Mr. Rambo was occupying a house in a situation somewhat unhealthy. He was very anxious to have his house completed, and appealed strongly for additional appropriations to this object. His condition was such as to ex-

cite solicitude on the part of the Committee. The circumstances of his case became known to some of the personal friends of Mr. and Mrs. Rambo, and through their liberality means were furnished, and forwarded by the last vessel for Africa, which will, it is hoped, soon place them in a more comfortable condition.

The last accounts from him bear date June 29th, 1855. In one of his letters he says:—

“I still continue to preach once and to lecture once every Lord’s Day, at this station, and once every fortnight at Lower Buchanan, when the lameness from which I am temporarily suffering will permit. My Bible-class and lectures are also held in the course of each week. Our congregations are not large, but having no other place at present, in which to officiate, but a private dwelling, we cannot expect so large an attendance as if we had a building for the purpose.

“The Sunday-school which we opened a few weeks ago, at Lower Buchanan, has now twenty-five pupils enrolled, most of whom are regular attendants.

“The examination of our High-school took place ten days ago. The scholars, of whom there are as yet but seven, stood a fair examination. I am happy to say that two of these pupils are communicants, and a third is to be baptized on Sunday next. We have reason to hope that another will soon be added.

Mr. Rambo was hoping very soon to engage in labor among the heathen tribes by which that portion of the coast is inhabited.

He found among the colonists two promising young men, Mr. McMerwin and Mr. Oliver. Speaking of these he says, “I regularly hear their recitations. Both are likely to be useful as agents, if not deacons, to which order they are now aspiring.

MONROVIA AND STATIONS ON THE ST. PAUL’S RIVER.

The missionaries speak encouragingly of their prospects in this portion of the field. Under date of 11th of November last Mr. Crummell says:

“We have great cause of thankfulness to Almighty God for his favor, his mercy, and his love. Our school (and Sunday school) is in an unusually successful, progressive state. Unfortunately our male teachers are few in number; and, therefore, both Mr. Greene and myself are obliged, besides our other duties, to attend Sunday-school twice every Sunday. Every week we have an increase of scholars in attendance. Last Sunday afternoon forty children were in attendance. On Monday afternoons at 4 o’clock, we always gather our little ones together for catechising.

"Here, also, we see a regular increase. They assemble at my residence, and their improvement in manners, and their advancement in acquaintance with the Catechism, and Scriptural proofs thereof, would please any pastor. We have no part of our work more pleasing and encouraging than our work among the little ones of Christ's flock.

"Our church attendance increases regularly as well as our members. No month passes without some little one baptized into the fold, and some new adult added to our list of members. The 29th and 30th of October were two 'high days' with us; the former, the 20th Sunday after Trinity, completed a year since we commenced, i. e., since we commenced services at 'Trinity Church,' 20th Sunday after Trinity, 1853; we celebrated our first anniversary on the same Sunday, 1854. Mr. Green and myself preached on the subject, morning and evening. In the morning, celebrated the Holy Communion. On Monday morning, 30th, we again held service, celebrated the Holy Communion, and then went in procession to the place where we are building Trinity Church, and I laid the corner stone thereof, with appropriate services. I delivered an address on the occasion. As you may judge, the event caused much interest and excitement, and the whole town was moved thereby. On Wednesday, 2d October, we celebrated the anniversary of our Sunday-school. The children assembled at half past ten o'clock. Prayer, reading of the Bible, singing, catechising the children, and addresses by myself and assistant, and three other gentlemen, were the exercises of the morning; after which the children walked in procession to my residence, where they had lunch, and then spent the afternoon in play.

"Mr. Bass, the young communicant of my church, has succeeded in erecting a thatched building, and last Wednesday commenced his school with 12 scholars, Thursday 13, Friday 14; he has the promise of six more. He commences lay-reading Sunday after next. I think Virginia is a field of much promise."

Little progress has been made in building at this station.

The Bishop thus urges the commencement of a Collegiate Institution, a matter very fully presented in the last Report of the Foreign Committee:

"CAVALLA, NEAR CAPE PALMAS,

"WEST AFRICA, Nov. 13, 1854.

Mission High School at Monrovia.

"It is sincerely hoped that the project of a college on the Mission premises at Monrovia will meet with favor in the Committee and in the Church. In proposing a college, I would not be understood to advocate the futile attempt to have a fully developed establishment at once.

"We have, as yet, no Mission house at Monrovia, and Mr. Crummell has had, and still has, difficulty in securing a comfortable abode. Undoubtedly, we must have a mission-house somewhere in the town; and the most suitable place, by far, that we could have for this purpose, is the one which I have selected on the extremity of Cape Mesurado—retired, healthy, and at the same time sufficiently near to Monrovia. Now, while erecting the necessary mission-house, it would involve but little

additional expense to make provision for the accommodation of ten or twelve boys, as at Mount Vaughan. This building might be constructed with reference to forming a portion of the college proper in future years. Such is the object I propose and advocate as of immediate expediency and necessity. About two thousand dollars, it is believed, would suffice to erect a permanent stone building for the purposes here contemplated. Are there not friends already to respond to the call here made?"

The want of a mission building has been severely felt. Under date 11th January last, the Bishop says :

Mission Building at Monrovia.

"In a former communication, I asked the Foreign Committee to authorize the Rev. Mr. Crummell to commence a mission building, on the very eligible premises selected by me for that purpose. In a late letter, Mr. Crummell urges this most earnestly; he finds it very difficult to rent a comfortable house in Monrovia. From the last one he occupied, he was driven out by the landlord; and he informs me he is in the same danger of similar treatment again.

"For the accommodation of our missionaries, therefore, as well as for the objects of our proposed Institution, it is important, and indeed necessary, that we have a mission building.

"My plan (as, I think, formerly stated,) would be, to erect a building to accommodate the resident missionaries, and a small, select number of boarders. Stone being abundant on the mission premises, a building of this material, of suitable dimensions, might be erected at an expense of \$2,500 or \$3,000. If the subject has not already been acted upon, may I ask for it the earliest attention of your Committee?"

On the same day on which the Bishop penned, at Cavalla, the extract just read, Mr. Crummell wrote from Monrovia, communicating intelligence of a serious calamity which had overtaken himself and Mr. Green.

Destruction of the Missionary's Dwelling by Fire.

"A sad calamity has just befallen us, which has shorn us of our little property, and thrown us into a state of great confusion. On Tuesday evening, an hour before dark, while we were all absent from our residence, save our domestics and children, the house took fire, and in a very brief period was reduced to ashes. As yet we are entirely unable to discover the origin of it; and it seems doubtful whether we ever shall.

"Every possible effort was made by our fellow-townsmen to quench the flames, but in vain. The town is ill supplied with water, and at this season (the dry season) the few wells afford but a partial supply. The citizens, however, succeeded in saving our library, almost entirely. The young men of the town performed prodigies. I have never seen, anywhere, more self-devotedness than was exhibited by them on this sad occasion. It causes the greater surprise to me, from the fact that there has been no large fire here for many years, and they have had no experience; and their zeal and daring must, therefore, be regarded as the outburst of generous enthusiasm.

"Save our library and a few articles of furniture, we have lost nearly everything. My dear Bro. Green stands up in one suit of clothes, under and outer, and that is his all. The two mission youths are in the same condition. My children are as badly off as they, if not worse. Mrs. Crummell and myself have as good a fortune as the rest of our household; but we feel that we have great cause for thanksgiving to Almighty God for the preservation of our lives, and the retention of health, and courage, and trust, and an onward going spirit."

Manifestations of Kindness and Sympathy.

"We feel grateful for the manifestation of such generous, hearty regard and interest on the part of our fellow citizens, for the hospitality which has been shown us, and a discovery of a personal interest in our well-being, which nothing but some such an event as this could have brought out to view. 'We thank God and take courage.'

"The respectable house of 'McGill, Brothers,' entrusted S. F. McGill, Esq., ex-Governor of Maryland, with the sum of \$50, as an expression of sympathy, and to aid us in our necessity. I thank God for the existence of such 'public spirit' in this house, as well as for their personal aid in a straitened time. I had written letters for you the day before the fire; but they are either burnt or lost, and I shall have to make this suffice."

The same letter makes mention of steady progress in the work.

Mr. Crummell says:

"You will be glad to hear that our work is still happily advancing here. Our congregation is still on the increase. Since my last letter our Sunday-school has become larger. Number on the roll, 70; and last Sunday there were 46 in attendance.

"A new field is just opening to us amongst a part of the population which seems to have been overlooked. On the outskirts of the town there are poor people, some of whom tell me they have not been to church, some say in one, and some four and six years. We commence a night-school among these next Monday evening, and the Sunday after we hope to begin a Sunday-school in their midst—a second Sunday-school.

"In this little town there seem to be no bounds to Christian labor, had we but time, and means, and help.

"This letter leaves us all in a state of quiet, health, and calm happiness. We feel that our loss is but a unit; but that our mercies are multitudinous."

The work of building a church at Monrovia has been commenced, but is stayed for want of money to go on with it. In reference to this matter the Committee have received the following particulars.

Mr. Crummell writes:

"When Bishop Payne was here last October, he said he saw the need of immediate effort to erect a church edifice for the church people of this town. For this purpose he gave us a donation of \$500, requested me to

write to several parties in the United States, and to push on in our efforts so that the walls of the church might be up, and the roof on during the present dry season. In compliance with these orders I wrote to a few clergymen, asking their interest in our undertaking, and having no plans given me by the Bishop, I got a friend in England to obtain for me the necessary drawings for a church.

"The site was a mass of rock; and for weeks we had been drilling and blasting; and the masons laying the foundation as fast as a clearance was made. Three sides of the foundation of the church have been laid in solid rock; and on those three sides the foundation had been carried up some three feet. The foundation of the tower, of a small robing-room, and of the chancel, is also laid. The expense thus far has been about \$460.

"It is with very great regret that we feel obliged to cease, even for a brief period, our efforts; for our increasing, growing church needs a place of worship during the dry season; as during the last, the discomfort will be very great in the little room we now occupy. Moreover, it seems to me wise and judicious, that here, in the Capitol, the great place of resort from every part of the Republic, our church should make as strong an impression as possible, both spiritually and also in externals. We know of families who say that they are only waiting the completion of our church edifice to become Episcopalians. We are, moreover, very fortunate in the selection of a site; the first rise of the hill which stretches out into a cape; where there is no place of worship, and which is being more rapidly settled by new comers than any other portion of the neighborhood.

"I have thought the above items might possibly be interesting to you, and, perhaps, might even indirectly, in some way, tend to the success of our efforts here to erect a church."

The missionaries acknowledge, in the following card, aid in behalf of this enterprise.

"The missionaries in charge of Trinity Church, Monrovia, acknowledge, with the sincerest gratefulness, the sum of sixty dollars (\$60), through their fast friend, J. H. Watmough, Esq., purser of U. S. frigate Constitution, being a collection made 25th June, 1853, at St. Thomas's Church, Whitemarsh, Montgomery county, Pa., to aid in erecting a church at Monrovia.

"They tender their best thanks to the Rector of St. Thomas's Church, for his thoughtful interest in this portion of the household of faith, on this benighted coast, and to the Right Rev. Bishop of Pennsylvania, who, they understand, was present on the occasion, and gave it his sanction and the powerful support of his voice and words.

"The Missionaries in charge of Trinity Church, Monrovia, beg to acknowledge the generous Christian interest of J. H. Watmough, Esq., purser, and Lieut. Rodgers, of the U. S. frigate Constitution, who have aided us by their sympathy when in port, and bestowed upon us liberally, gifts of Tracts and Prayer Books, and Bibles, besides the aid of contributions, and commending our needs to the consideration of their friends in the American Church."

Annual Report.

Name of the Station—Monrovia.

Name of Missionary connected with the same—Rev. Alex. Crummell, Presbyterian.

Name of Assistant Missionary connected with the same—Rev. Hezekiah Green, Deacon.

Name of Assistant connected with the same—Mr. Samuel Bass (Colonist), Teacher and Lay-Reader, at Virginia (but not employed by Bishop Payne); Mrs. Georgiana Williams, Teacher of Female School.

Baptisms—Colonist: Infants, 9.

Confirmations—Colonist, None: but twelve candidates awaiting an Episcopal visitation.

Marriage—Colonist, 1.

Deaths—Colonists, 4.

Communicants—Colonist, 26.

Names of Places where Divine Service is held—Monrovia and Virginia.

Average Attendance at each place—Colonist: at Monrovia, between 60 and 70.

Schools—1st. Day Mission School (Monrovia). 2d. Day School (Va.) 3d. Female High School (Monrovia). 4th. Sunday School (Monrovia).

Number of Scholars—1st. Day Mission School, two boarders and two boys. 2d. Day School (Va.), 25 children (Male and Female). 3d. Female High School (Monrovia), 6 scholars. 4th. Sunday School (Monrovia), 51 on list; 40 regular attendants.

Buildings at this Station—None: but a stone Church is in the course of erection; the foundation of which is laid on three sides.

General Remarks.

"The Mission at Monrovia was regularly organized by Bishop Payne, in person, in October, 1853, and has, therefore, been in existence a little over one year. The Senior Missionary arrived here in July, 1853; and the Junior Missionary in August, 1854.

"In addition to results above reported, and granted by Divine favor to efforts at this Station, the following items are also reported:

"1. An out-station, at Virginia (seven miles from Monrovia, on the St. Paul's), has been established. It is under the care of Mr. Samuel Bass, a male communicant of Trinity; a young man who recites in Theology to me, and who is thinking of becoming a candidate for Orders. There is every prospect of this Station becoming an important one. A neat thatched house has been erected, and a day school commenced, which, within ten days, increased from ten scholars to twenty-five. There are, besides, six more applications.

"2. A *Missionary Society* has been formed to meet monthly; subscriptions have been freely given by the members, and, doubtless, a very considerable portion of the expense of the Virginia Station will come from this society.

"3. A *Communicant's Association*, for mutual oversight; for the promotion of brotherly love and forbearance; to exercise Christian rebuke and warning, &c., has just been established. This is to supersede the Lecture previous to Holy Communion, by a social meeting for religious converse, and religious worship.

"4. *A Bible Reading* of all the adult members of the congregation, to meet once a week, for free conversation upon a book of Scripture, has been formed.

"5. The children are assembled every Monday for catechising; they come to my residence in large numbers very regularly: are evidently deeply interested in the exercise; and every week give evidence of improvement in manners, personal character, and of a deeper knowledge of the Catechism, and its Scriptural proofs.

"6. The Female High School has just been commenced. Though its numbers are now small, it promises to be an important instrument for good. We have several applications before us, and after the present vacation, we look for valuable additions to its members.

"7. Services have been regularly held during the existence of Trinity Church, except during two months, in the months of January and February, 1854, and also on five other Sundays, when the Missionary was extremely ill.

"ALEX. CRUMMELL.

"*Monrovia, Dec. 2nd, 1854.*"

From the stations on the St. Paul's River—Clay-Ashland, New-York, &c., no particular information has, of late, been received. It is believed, however, that under the good management of the Rev. Mr. Russell, who is in charge, everything is going on favorably.

In concluding this portion of their Report, the Committee would give renewed expression of praise to Almighty God for the unimpeded prosperity of the Mission in Africa.

The faith of the Church is tried by the removal, year by year, of some of the laborers in that great field. Nevertheless the tokens of God's blessing are so abundant that the Church ought not to falter in the energetic prosecution of the work.

The places of the fallen should at once be filled, and many additional laborers be sent forth to strengthen the posts already occupied, and to extend the bounds of our operations—bringing more of the people of that benighted land within the benign influences of the blessed Gospel.

Laborers stand ready to go forth—will the Church refuse to send them?

China.

Shanghai.—Rt. Rev. W. J. BOONE, D.D., Missionary Bishop; Rev. ROBERT NELSON; Rev. CLEVELAND KEITH; *Rev. J. D. POWELL; Mr. JOHN T. POINTS, Superintendent of School and Candidate for Orders; M. W. FISH, M.D.; Rev. WONG KONG-CHAI, Native Deacon; Miss EMMA G. JONES; Miss LYDIA M. FAY; Miss CATHARINE E. JONES; Miss J. R. CONOVER; YANG SOO-DONG, TONG CHU-KIUNG, Native Catechists and Candidates for Orders.

For several months subsequent to the date of the last Annual Report, the progress of the work in and around Shanghai was hindered by the continuance of the struggle between the Imperialists and the party which had possession of the city.

Of the nature of that struggle the Board are already fully informed. During this time, as previously, the greatest enormities were committed by the Rebels—the party within the walls.

Speaking of this matter, one of the Missionary teachers, Mr. Points, says:—

“These outlaws (who are for the most part the identical men who for years past have been hunted down on the sea as pirates) seem still to have sufficient resources to enable them to stand several months’ protraction of such a siege as this; but the peaceable inhabitants of the city are beginning to suffer such wretchedness as those who have seen a besieged city alone can appreciate. To pass along their streets, and see their wan, care-worn faces, and hear their piteous exclamations of distress, is at times very, very painful; and when, in addition to this, we meet some instances of the cruelty of these bloody wretches, it makes one’s blood run cold with horror, and we hasten on our way as if the very atmosphere were too much tainted to be breathed. As an example, in addition to many others of which you may have heard, we saw, on last Sunday, in the street, a man tied by the arms and the head to a cross, fixed just high enough to allow his feet to touch the ground. There he had been kept standing for ten days, through rain and shine, with only a few hour’s relief in the night. His crime was, having been seen talking under the city wall with a cousin of his, who is in the Imperial service.”

In these troublous times, the Rev. Mr. Nelson and Mr. Points were in the habit of visiting the city three times a week. They went together to the Church and held service.

In relation to this Mr. Points says:

“The congregations in the city are at present very small, sometimes consisting of hardly any besides our old communicants and those who have been registered as candidates for baptism. Among the latter we have several very interesting and hopeful cases: and, though the mass of the people of the city seem to have sunk into a state of apathy and almost

* In the United States.

total indifference to everything, both regarding body and soul, those few whom we have gathered together seem to be more than ever alive to the importance of seeking Him who alone can protect them in this time of grievous distress. Their warm greetings to us whenever we visit the church, where they are always awaiting us, are sufficient compensation for most of the scenes which we met by the way."

Amid all the discouragements of those times there was no interruption in the services of the Mission Chapel, on the Mission premises.

The regular exercises of the school were also maintained as usual.

Mr. Points at that time reported concerning the school under his care, as follows :

"As regards the boys' school, which is the only part of our Missionary work outside of the city about which I am competent to report, we have now, as in years gone by, much to encourage and little to discourage us. The scholars at present number about sixty, some of the larger ones having been allowed to leave the school and go to America, in various capacities and for various purposes."

At a date later than that of the foregoing extracts :

"The Rev. Mr. Nelson observes with regard to the state of things at Shanghai: 'The city here still suffers the horrors of a siege; and this having lasted for more than a year, many have endured every possible evil that could come from their own want and the cruelty of their oppressors. Our people there look to us entirely for their support, and, so far, we have been able to give them a good deal of aid and comfort, though at best they must suffer not a little. It is very touching, oftentimes, to hear them speak of their sorrows, and also of their trust in the Lord—recounting special instances of his care for them.'"

Shortly after the date of the above, viz., the 22d January, 1855, the Bishop wrote :

"Our work progresses slowly in these troublous times; but we are not discouraged, and are steadily stirring up materials for more extensive conquests 'when this tyranny be overpast.'"

"Pray much for us."

Another extract :

"China is more quiet just now. The rebels seem to be repulsed both north and south, and we have nothing to fear from the Imperial government. Indeed, anarchy is our most dreaded enemy; but the prospect improves. I think the Imperialists will retake Shanghai before very long, and then, probably, trade will improve, and quiet return to this neighborhood."

Happily, these anticipations were not disappointed. In due course of mail the Committee received, under date 7th April, the following intelligence from the Bishop :

"Peace has returned to our neighborhood, and it is a great blessing. We are now preaching daily at our church in the city, and that to good congregations. I expect (D. V.) to confirm six to-morrow (Easter Day) and to baptize two."

A remarkable instance of Divine interposition deserves notice in this place. The city of Shanghai was set on fire in various places, both by the rebels and imperialists. Our missionaries found, on returning to the city after its recapture, a great part of it in ruins. The fire had raged all around the church, and burnt even a small house within a few feet of it, yet there the church stood uninjured, a monument of God's unfailing mercy.

On the 2d of May last the Bishop wrote:

"I am happy to inform you that things have now settled down quietly since the capture of the city, and look promising for the future. Our merchants expect to do a large business this season, the province of Canton being still in the hands of the Insurgents. The business of Fuh Chow is also rapidly increasing from the same cause. There is a very encouraging attendance at the church just now.

"We hear nothing, as yet, of Tae-ping-wong's spring campaign, although it is May. He and his five kings seem to have shut themselves up to self indulgence. I think we shall have peace for some time in this neighborhood, and it is a fine time for strengthening the mission."

The same mail brought letters giving full particulars in regard to the renewal of missionary work within the city.

Renewal of Missionary Work in the City.

SHANGHAI, May 2, 1855.

"This mail will carry you journals and reports from various members of our mission, from which you will see that since the fall of the city and the restoration of quiet and order, it has been much more practicable to go on with our missionary work. And it is a great relief to us all to be able to go in and out freely, without let or hindrance, and without encountering the horrid scenes we used to meet on every hand. The city is still, for the most part, in ruins, for want, no doubt, of the means, on the part of the owners of the ground, to rebuild their houses. For after the rebels, for more than a year, had taken out all they could, the Imperialists, when they got in, set fire to large portions of the city, for fear the rebels might still be concealed there, and watching a chance to come out upon them. By this process the property owners were so thoroughly impoverished as to be unable to repair their damages, and hence very little rebuilding has as yet been done. Our churches all escaped the fire, and now we keep up frequent services, and are encouraged by a very good attendance, and a good deal of apparent earnestness in many of the hearers. The Bishop makes the church in the city his place of study, and almost every afternoon we have a service there. With one to preach, and one to stand outside and turn in the passers along the street, the success in getting congregations has been very good."

Easter Services—Confirmation—Baptism.

"Easter Sunday was one of the most interesting, and, to outward appearance, hopeful days for our mission, we have known for some time. At our morning service, in the mission chapel, besides the usual exercises of the occasion, there were six persons confirmed. One of them was a teacher who had taught Mrs. Boone on her first arrival here, in 1845, and who had passed through some tribulation during the troublous times in the city. Another of the candidates was a youth from the Boys' School, two were pupils from the Girl's School, and two were old women from the city, who were baptized last fall. This makes quite an increase to our communion band. At the afternoon service there were three persons baptized; one was the infant daughter of our Deacon Chai, who, with her Christian parents, thus offering her to the Lord, formed an interesting little group. Another was a youth who has for many months past been working as a tailor in the Boys' School. He had long shown a great deal of earnestness and perseverance in learning the true way of life, occupying his leisure time in studying the Scriptures, learning the catechism, and receiving instructions from the Bishop, and gave good ground for the hope that he had indeed received the Holy Ghost.

"The third was an old man who had joined himself to our little company in the city many months ago, while the rebels had possession, and he has been constantly of that company ever since. Being unable to read, he was taught orally, and learned the catechism, for the most part, from one of the blind communicants. He gradually and steadily grew in knowledge, and, I trust, in grace, exhibiting a great deal of concern about his welfare, and earnestness in the work of his salvation. When he had learned clearly the truth of the Gospel, he desired to be baptized, and for months continued to apply, professing his faith and pleading his increasing age, and the approach of death, as a reason for not putting him off too long, lest he should die before he had been baptized. His case seemed to take the form of the Eunuch's—'what doth hinder me to be baptized?' And as he had been tried a fair time, and really seemed to 'believe with all his heart,' he was baptized. And I do not think he will be 'ashamed to confess the faith of Christ crucified, and manfully to fight under his banner.'"

Aged Communicants.

"Among the older set of communicants, one has lately gone to his rest. This one used to be known in Mr. Syle's journal by the name of 'Bar-timeus,' who received his first Christian instruction, I think, from Mr. Spalding. What a joyful meeting, we may conceive, between these two in the world of spirits! Another of these old brethren, past eighty years of age, has been lying for some time in his bed, and is hardly likely to leave it again, as his strength seems to have failed him very much. It was pleasant to me, however, in a late visit I made him, to find that his mind was clear, and he seemed to be firmly holding on to the hope in Christ, which he had through the Gospel. His expressions were clear and satisfactory, and bespoke a heart fixed, and holding to what was felt to be a safe foundation. It was cheering, also, to find that he had been instructing the man in whose house he lived, and urging him to come to me at the church, that he might learn the way of life more fully. Whilst in the house with the old man, a number of the neighbours gathered about the

door and spoke of the woman there who had for a long time taken good care of our old brother, for which goodness on her part, they said, she had great merit. This gave me an opportunity to point my teaching to the insufficiency of all human merit to obtain any real permanent blessing, and the sufficiency as well of necessity of the merits of Christ for procuring salvation. In reference to temporal wants, the old man said he only wanted a better mat to sleep on, as his was worn out, and a little more covering to keep him warm, and that when he died his body should be brought to the Mission to be buried. Promising that his desires should be attended to, I left him, not, however, without a comforting sense of the power and blessedness of that grace which can save to the uttermost those who come to God by Christ. In going along I passed by the Wong-Ka-Mo-Dur region, where were the former residences of our missionaries. The desolation there now is sad to behold, though there seems to be more rebuilding without than within the city. Returning, the way was by the house formerly occupied by Rev. Mr. Wight, (of the Presbyterian Mission) which received a great many balls during the war, but has been repaired, and is to be the residence of Rev. Mr. Lowrie and family.

How the Invitations of the Gospel are Received.

"In attempting to persuade, and almost 'compel,' persons along the streets to attend our services, it is curious to witness the manner of many who affect to scorn the idea of coming in, and who turn away with apparent disgust from the invitation; and of others who, with much politeness of manner, 'with one consent began to make excuse.' One had a little matter to attend to;—another is about some affair of trade;—another has no time;—another must eat his rice;—another will come by and by;—another will go and return immediately. Others, again, are all curiosity to come, and see, and hear. From which class we must further discount largely to get at the number of those who patiently and attentively listen to the preacher. Making all allowances, we often secure 100 to 150 hearers. Among the passers-by, I saw, a few days ago, one of our former communicants, who was for several years in the boys' school, but who has sadly forsaken the right way. He could not be induced to come in, excusing himself as did the others. What business he had then, of course I could not tell, but could not help, as I saw him turning off with the heathen crowd, feeling the force of St. Peter's words respecting those 'who, after having known the way of righteousness, turn from the holy commandment delivered unto them;'—that it has happened unto them according to the true proverb,' 'The dog has turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.'"

Since the restoration of peace Mr. Points, accompanied by the native deacon, Chi, has made excursions into the interior, carrying with him books and tracts for distribution.

They met with no serious difficulty, were generally well received, and their books and tracts eagerly sought for.

The following extracts from the published journal of Mr. Points contain particulars in reference to these matters.

"SHANGHAI, April 10, 1855.

"Yesterday afternoon, having replenished my stock of books and tracts, I made another start for the country, this time taking Chi with me. The part through which I pass now is the triangle included between the south bank of the Shanghai river, the Yang-Tse-Kiang, and the sea, which is, perhaps, the most thickly settled part of this populous province. We rowed yesterday (having a head wind) only 30 le., and anchored about dark near a large town named Bok-Tsak, where I proposed spending a few hours this morning; but to my surprise, when I awoke in the night, I found the boat under way, my boatmen pretending to have misunderstood me. After a while, however, I discovered their reason for making the move; when we turned off from the river into the small canal, we passed through a large fleet of rice junks, employed to carry tribute rice to Peking. My old boatman had taken the idea that some of these junkmen might follow us with the night's tide, for the sake of plunder, and, therefore, got out of their way and pushed ahead. I let him do as he pleased, since he has all along been working faithfully, and early in the forenoon we reached the north gate of a small city named Tsayn-So. The last few miles of the way we walked along the banks of the canal, the boat following us; everywhere we had a number of villagers with us, who were full of talk, and kept us hard at work answering their questions. I never before had any idea of the extent of the Romish influence in this part of the country. We were pointed out, in our short walk, two small chapels, besides one afterwards inside of the city, which are regularly visited by the priests from Shanghai. Many whom we met professed to be Romanists; but, poor deluded people, their unadulterated idolatry could not be worse than the uncertain and Popish doctrines which seem to form the whole of their belief.

"Tsayn-So, which I visited once with Brother Syle, is a very small walled city, and inhabited by a quiet and seemingly industrious people; it has been seldom visited by foreigners, but notwithstanding this, there was none of the pressing and crowding around us which is elsewhere so annoying. Our books were eagerly, but quietly, asked for; our congregations, when Chi stopped to talk, were attentive; and altogether, our walks through the place were very pleasant. The city, being only two miles from the sea-coast, was three hundred years ago much oppressed by the pirates; a few of the rich inhabitants thereupon built the wall around it, which never having been since repaired, is now almost in ruins. Leaving Tsayn-So about 3 P. M., we set out for Way-Way, a large city, about 50 le farther on; we have come to-night to a large village named Loke-Der-Wan, where we soon had every inhabitant in the place around us, and an uncouth rabble they are; however, I succeeded in getting them quiet enough for Chi to talk to them, and then we gave a book to every man among them who could read; having done all we could for them, we pushed off, so as to get rid of their noise, and have anchored outside of the town, where we may spend a quiet night."

"WANG-MIEN, April 11.

"Making an early start from our last night's anchorage, we reached a place named Sz-Der about the time of our boatmen's breakfast, and as

there seemed to be a large assemblage of quiet people on the bank, we stopped awhile to talk to them; the place had been visited by Bonish priests, but as they are always dressed in Chinese costume, I was the first bona-fide foreigner who ever stopped there, and was of course a great object of curiosity to young and old; our books were snatched as fast as we chose to hand them out, and I think will be better appreciated there, from being the first ever left in the place. At 10 A. M., we reached Way-Way, which outside seems a large beautiful place; the wall being square, about four le each way, and kept in good repair; but the interior of the city presents quite a contrast to the outside; it is sparsely built up, the houses are low and mean, while the people look poor, sickly, lazy and dirty. However, we got up two good congregations in the temples, and after talking awhile, distributed fifty or sixty Gospels and tracts. When we returned to the boat, unfortunately for me, my boatman had told some one that I had a medicine-chest with me, and there was a crowd of sick, halt and maimed, waiting for me, who became so importunate for medicine, and professed such implicit faith in me, that I was compelled to prescribe, to the best of my knowledge, for some of them. I hope they may not find out to their sorrow the truth of my profession of medical ignorance. While walking through the city, we fell in with a Chinaman named Soong, one of Dr. Medhurst's converts, who is now employed by the London Mission as colporteur; he seemed delighted to meet us, as we were there on the same errand, and we all finished our rounds together. About the middle of the afternoon the weather began to look dark, and we started for home; for to-night we are anchored near a large town, but reached here too late to do anything; however, we shall have time to take a tour through it to-morrow, and then reach home about noon."

" April 17.

"Chi and I returned from our excursion on the 12th, as we expected and since then I have been kept at home by the rain, of which we usually have long spells during this month. To-day, however, the rain seems to be at an end, and though the clouds have not yet broken, I am once more in my boat for a trip towards the great Lake, 100 miles from Shanghai; this time having Rev. Mr. Atchison, of the Amer. Board, with me. We left home about 10 A. M., and with a fair wind, came about 40 miles before sun-down, and are now moored for the night about five miles from Soong-Kong, a large city, which I visited a fortnight ago. We had nothing of interest by the way, having stopped nowhere, except a few moments at the town of Tuk-Song-Loo-Ken."

" April 18.

"After a stormy, rainy night, during which, however, our boat sheltered us very securely, we made an early start, and in the forenoon passed along the range of hills to which most of the pleasure excursions from Shanghai are made. In the afternoon we left them out of sight, and sailing due west, passed through a beautiful tract of country, not quite so thickly settled, but quite as well cultivated. The fields are covered, for this month, with luxuriant crops of wheat, beans, and clover, which next month will give place to rice and cotton. The canals now on our route widen at times into beautiful little lakes, the precursors of the large

one, which we hope to reach to-morrow. We arrived at this place to-night after dark, so that we can form no idea of it, except from the length of the canal street, and the size and beauty of the several arched bridges, under which we pass before coming to our present mooring. The boatman tells me that it is a lively place, of 50,000 inhabitants or more; as it is so seldom visited by foreigners, we do not intend to show ourselves to-morrow, for fear that some disturbance may occur to prevent us from going on further."

*On the Borders of the Great Lake, and about 12 miles from
Foo-Chow.*

"April 19.

"The people of Loo-Ken, this morning, seemed to be so quiet and well-behaved, that when we got to the edge of the town, we stopped and went ashore for awhile, talking to a large crowd, and distributed a few books to those who were able to read. The rest of the day we were obliged to keep very close to our boat, partly on account of the heavy rain, and partly because the boatman was carrying us too near to the city of Soo-Chow, where we should certainly have been apprehended by the mandarins. We made him turn off a little more to the southward, and even then passed almost under the walls of Ng-Kong, a small city, nine miles from Foo-Chow. About 4 o'clock we reached the borders of the great lake, and having a fair wind, launched into it at once, hoping to reach a large island named Toong-Ting before night; but we soon found ourselves stopped by an immense shoal, on which we ran aground, and had hard work to back off. On inquiry, we were told that to avoid the shoal, we should have to go far north, almost in sight of Soo-Chow, and have, therefore, been compelled to abandon our exploration of the lake, and are anchored for the night in a small stream, (Wong-Ka-Kong,) about a mile and a half from Ng-Kong, and eleven miles from Foo-Chow. As we had to go ashore to do some marketing, the country people soon found us out, and we had several visitors inquiring for foreign books."

"April 20.

"Still rainy, disagreeable weather; this morning, being undetermined as to our course, a fine north wind decided us to try and get to some large cities in the province of Cheh-Kiang, about 80 miles from here; so we soon entered the Grand Imperial Canal, which, passing by Foo-Chow, and our destination Woo-Chow, terminates at Hang-Chow, 60 miles further on. The canal is here about two hundred feet wide, has a good road on the west side, and is in many places walled up very well. Every few miles is a military station, at which is a small fort and a number of large armed boats, and there the canal is obstructed by a strong work of piles, leaving a channel only wide enough for one boat to pass; at the first one of these we were stopped rather roughly by an officer, who jumped on our boat, inquired whence we came, where we were going, and what we had on board; not seeming satisfied with my servant's answers, he insisted on looking in, and even on having one of the boards of the floor taken up. I was sitting in the after part of the cabin, and though he looked right at me, the rain was blowing in his face so strong, that he did not at all perceive that I was a foreigner, and let us pass, on seeing that the hold of

the boat was empty. At the next station we were again made to heave-to, and the officer this time told my boy to ask the passengers to show themselves; as soon as I did so, however, he seemed satisfied, and even a little alarmed, and told me to make haste and pass on. Since then we have been entirely unmolested. We have to-day sailed about 40 miles along the Imperial Canal, passing through four large towns, each one having at least 30,000 or 40,000 inhabitants. At one we went ashore, but being the first time that foreigners had shown themselves there, the crowds (though perfectly polite) were too noisy and unsettled to talk to them with much profit. Those to whom we did speak seemed to know nothing at all of Christianity, and though very willing to listen, I think that the books we left among them are more likely to make an impression than anything we could have said. We, therefore, contented ourselves in stopping first at one side and then the other of the canal, giving a few books to the crowds of people, who almost pushed each other into the water, so eager were they to snatch them. To-night we are anchored in the province of Cheh-Kiang, at a village of about 300 inhabitants, which we explored pretty well, and to which I gave a short sermon before dark; I think we have given a book to each thirty persons, that being about all that are able to read. Just as we were about shutting up for the night, a man came down, professing to be sent by a wealthy man, whose house is half a mile from our anchorage, and who wished a book, if we could spare one. Had it not been raining hard, I should have gone to see him; as it was, I sent him a Pentateuch, four Gospels and Acts, of which, with God's blessing, it is possible that we may hear some day or other.

“Woo-Chow-Foo, April 22.

“After a journey of 50 le yesterday morning, the greater part of which we walked along the banks of the canal, we reached here early in the forenoon; the last two day's travel has been through boundless groves of mulberry, on whose leaves the silk-worm feeds, this being perhaps one of the greatest silk-growing districts in China, and this city being the starting place of the most of the raw silk that goes from Shanghai. Woo-Chow is in a beautiful, well-watered valley, surrounded by ranges of hills, which we entered about 30 le from here, at a place named Sung-San, where we spent a very pleasant half hour in talking and scattering books. As soon as we were moored off the East Gate here, we entered the city, taking, however, but few books with us, as it is very disagreeable to attempt a large distribution in such a crowd as soon collects around us in these large places. This city is said to have nearly 250,000 inhabitants, and really I should think that before we had gone half way through it we had the greater part of them after us. Every one treated us properly, but seemed frantic with delight at the sight of foreigners, this place having been visited by very few heretofore: soon the uproar, yelling, hooting, and pressing became so tremendous and almost deafening that we deemed it prudent to return to the boat; for a while we tried to distribute books to those who could read among the crowd on the wharf, but soon we began to fear that they would throw either us or themselves into the stream, so we pushed off from shore and anchored; there we were followed by a more respectable class, who really wanted books, but of these visitors we had over 100. Some I could understand, others spoke a dialect so strange to me, that it was not until I made them write down their questions, that I could get at their meaning. Altogether, we had a very nice little visit,

still we had to cut it short, as our books were far too few to supply all who really seem anxious to get them. The afternoon we spent in rambling over the mountains, a few miles from the city, from some of which we have enjoyed the most beautiful scenery conceivable. On one side, mountain piled upon mountain, wild and grand in their natural ruggedness, while every little valley is a miniature garden; on another side, the Great Lake, and on another, the boundless plain, nature in all its wildness; and all in all its perfection, combine to make the splendid landscape.

"To-day has been a dreary, rainy one, so we have spent a quiet Saturday in our boat, anchored in a retired creek up in the hills; out of doors it has been too dismal and uninviting to attempt any work."

"April 26.

"Monday morning found us very much in the notion of taking another ramble amid the mountains, but the torrents of rain preventing that, we set our faces homewards, where (D. V.) we hope to arrive this evening. Since leaving Woo-Chow, we have passed through several large towns, besides stopping two or three hours at each of two very large cities, Kea-Hing and Kea-Shen, where we were very well treated, though we created a great commotion. Last night we anchored about three miles from the city of Soong-Kong, which I have visited several times before; but my companions never having seen it, we took advantage of the moonlight to walk over it, and stroll through it, stopping in some of the open shops. As we have had more or less rain during every day of our excursion, we have been able to do very little out-of-door work on our return, especially as our stock of books has long since been given away. The only incident worthy of notice was at Sung-San, a town not far from Woo-Chow, where we had distributed a few books two days before. There a man came to our boat to bring back a book we had given him, showing us the notes he had made on the margin, as a proof that he had read much of it, and asking us to give some more. I have not yet examined his notes, to see their nature, but whatever they may be, it is pleasant to find that some of our books are read; on some future excursion I hope to meet him again. Except such little variations as this, missionary excursions are pretty much the same, day after day: though never wearisome or monotonous to those engaged in them, the record of them cannot present much variety for distant readers."

Our latest advices give the following facts, statistics, &c., in regard to Missionary operations in and around Shanghai:

Since the re-capture of the city, two services have been held at Christ Church on Sundays, Wednesdays and Fridays, and one service on each of the other days of the week. These services are conducted by the Bishop and the Rev. Mr. Nelson. The congregations on these occasions average from 100 to 120 each day, and sometimes more. Wednesdays and Saturdays are reserved by the Bishop for visiting the schools, and instructing the candidates for Baptism connected with the Mission Chapel.

In the service of the School Chapel the Bishop is assisted by the Rev. Mr. Keith, and the native Deacon, Mr. Wong.

About two miles from the Mission residence, at Nien Ke Kok, the Rev. Mr. Keith has a preaching place and schools. These he visits on Sundays and during the week. Here Mr. Keith has a school for boys, and one for girls, superintended by himself and Mrs. Keith.

About four miles from the Mission buildings is another preaching place, called Kong Wan, at which the Rev. Mr. Wong officiates; and in addition to this, superintends two large boarding-schools.

On the Mission ground there are two boarding-schools, one for boys, and one for girls. The boys' school is under the supervision of the Bishop. Miss Fay has the general superintendence. Mrs. Keith and Miss Conover teach in this school.

During the last year one of the boys has been baptized; making the eleventh thus admitted to the Church.

The girls' school is most efficiently managed by Miss E. G. Jones and Miss Catharine Jones. There are forty pupils in this school, three of whom have been baptized.

Day Schools.

In addition to the above, the Bishop is opening at various points in and around the city, day schools for poor children, which can be sustained at comparatively small expense. He will make every school-house a preaching place for the Missionary, believing that thus connecting these two things will be the surest way of gaining the attention of parents.

The Bishop proposes that every Missionary and every teacher shall have two such schools under his or her care. Ten such schools were already in operation—five for boys, and five for girls.

A school for women had also been commenced at the Church within the city, and a class of twelve had already been secured.

The Bishop reports that the freest opportunity is enjoyed for extensive itinerancy. He mentions the active efforts of

Mr. Points in this department, and hopes for good results from the scattering of the Word of Life.

The following statistics are given by the Bishop:

Baptisms since the last Report :—males 4, females 4, infants 3—total 11. Whole number baptized, 41 : males 24, females 12, infants 5. Of these 36 adults baptized, 6 have died, 2 are waiting confirmation, 20 are now communicants, 4 have left Shanghai, and 6 have been repelled from the communion.

Confirmed during the last year 7. Marriages 4—3 of the parties being pupils of the schools. Funerals 2.

Chinese Youth.

Two young men from our Mission School in Shanghai, China, arrived on the 21st January, in the ship Panama. They have been members of the school for several years, and one of them is a communicant in the Church. They read and speak English. They came to this country for the purpose of completing their education. The support of one of them, Yang-Ho-Ting, has been undertaken by the Sunday School of St. George's Church, New-York, Rev. Dr. Tyng, and that of the other, Nga Yoong Kiung, by the Sunday School of the Church of the Ascension, New-York, Rev. Dr. Bedell. They have been placed under the care of the Rev. Dr. Clemson, of Delaware.

Miss Wray, in consequence of failure of health, has returned to this country, and her connection with the Chinese Mission has ceased.

Dr. M. W. Fish and Mrs. Fish sailed from New-York, in the ship R. B. Forbes, for Shanghai, on the 3d April, to join the Mission under Bishop Boone.

Extract from a recent communication from the Missionary Bishop, dated Shanghai, June 1, 1855.

“This Mission wants reinforcement. The field around us is enlarging every day. We shall soon have Missionaries resid-

ing in all the surrounding country, and a more glorious field for Missionary labour does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to the square mile."

The Committee, in connection with the foregoing, beg leave to repeat what they have already said—they have men waiting and anxious to be sent at once. The best interests of the Mission demand the services of these additional labourers. But with an empty treasury, and a heavy debt to be removed, how is it possible for them to comply with the wishes of Bishop Boone?

Conclusion.

The Committee close their Report with a solemn declaration of their utter inability to do the work which the Church has assigned to them with the inadequate amount of money contributed to their treasury.

They are subjected to constant and harrassing embarrassments—to the fear of a dishonored credit, and to the mortification of being obliged to refuse appointment to those who, after years of preparation for the work to which they were invited by our own appeals, now offer themselves for service in the Foreign field.

In behalf of the Foreign Committee,

S. D. DENISON,

Secretary and General Agent.

1855. Oct. 1.	1854. June 15.	1855. Oct. 1.	1855. Oct. 1.
To Cash paid out from June 15, 1854, to this date, on following accounts, viz:—			
Mission to Greece.....	\$4,958 70		
“ “ China.....	18,686 63		
“ “ Africa.....	38,568 50		
Specific—Accounts.....	1,289 88		
Publication acc't, which includes all the extra expenses of Sp. Missions, beyond 16 pages each number, the cost of oc- casional papers, and postage of same, Printing Annual Report, and two years expenditure of Carrier Dove beyond its receipts.....			
Gen. Exp'ts, viz:—Salaries of Sec'y and General Agent, Local Secretary, Clerk and Travelling Agents, for 15½ months.....	6,003 78		
Rent.....	\$4,989 04		
Interest on Loans.....	537 25		
Discount on uncurrent money and bad bills, and exchange on drafts, &c....	460 08		
Travelling expenses Officers, Agents, &c....	186 62		
Sundry Office expenses, viz:—U. S. and foreign postages, stationery, freight, cartage, insurance office furniture, &c....	181 80		
	360 43		
To Balance to Credit in new acc't, being amount of Cash on hand October 1, 1855.		360 86	
		<u>\$76,587 57</u>	
By Balance from old acc't.....			\$2,107 30
“ Cash received 15th June, 1854, for following accounts:—			
Mission to Greece.....	\$1,073 72		
“ “ China.....	7,524 33		
“ “ Africa.....	19,850 69		
“ “ South America.....	27 00		
Specific accounts.....	961 45		
General Fund.....	42,043 11		
			71,480 27
“ Received from Loans, being balance due for Cash borrowed on interest.....			3,000 00
			<u>\$76,587 57</u>
			<u>360 86</u>
By Balance from old acc't.....			
Errors excepted.....			

The undersigned have examined this account and the books of James S. Aspinwall, Treasurer of the Foreign Committee, and have compared the charges with the vouchers for the same and found them correct, and that the balance of Cash on hand this day is three hundred and sixty dollars and eighty-six cents.

New-York, Oct. 1, 1855.

LEWIS CURTIS, } Auditing Committee.
STEWART BROWN, }

New-York, October 1, 1855.

JAMES S. ASPINWALL,

Treasurer Foreign Committee.

Since completing his Report on the 1st Oct., inst., the Treasurer's receipts amount to \$915 06, which will be all absorbed by a number of small drafts that have come to hand from Africa, so that he is at present without the means to make the October remittance of \$825 00 to Greece for quarters' appropriation, or to make the usual monthly payment to our bankers, of twelve to fifteen hundred dollars for remittance to China. Drafts from Africa will also probably appear, and other calls on the Treasury be made, so that six to eight thousand dollars over and above estimated receipts will be required before the close of the year 1855.

The credit asked for by the Treasurer in his Report of last year (Oct. 2, 1854,) is now required, as the party who supplied the principal part of the deficiency last fall, amounting at one time to \$13,000, finds it not in his power this year again to lend the Foreign Committee the amount needed.

The Board will perceive the necessity of supplying the Treasurer with the requisite credit, or funds in hand, otherwise the maturing payments for the Foreign field must cease until the usual Epiphany Collections come in.

The Treasurer would also inform the Board that in addition to all cash obligations, we are using a credit with our bankers for China, amounting to over \$15,000, which will have to be provided for, and will use up a portion of our receipts for the Epiphany.

JAS. S. ASPINWALL,

Treas. Foreign Committee.

NEW-YORK, October 10, 1855.

[E.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D.,
MISSIONARY BISHOP OF THE NORTHWEST.*To the Board of Missions :*

DEAR BRETHREN—

DURING the past year, amidst many changes and trials, the sacred cause of the Redeemer has advanced, I humbly trust and believe, within the bounds of my Mission. Not having a parochial charge, I consider it my duty to attend every call at the earliest possible opportunity. At the date of my last report, I was on my way to confirm at Gull Lake, and especially to consecrate the Church at St. Anthony, which the Rev. Mr. Chamberlain fully believed would be ready in October to be solemnly set apart to the worship of Almighty God. I likewise intended, by a route frequently travelled by traders in canoes, to reach a new settlement at the Fond du Lac of Lake Superior, and spend two Sundays with its inhabitants. Some of these plans were frustrated. I waited in Minnesota as long as it was safe, but materials, and particularly workmen, could not be obtained, and the consecration of the Church at the Falls had to be postponed. The able Chaplain at Fort Ripley, the Rev. Solon W. Manney, kindly consented to accompany me to Superior, and made every preparation for the voyage; but the remarkably low state of the waters, which rendered our progress up the Mississippi, from the mouth of the Crow Wing, very slow; the desertion of both our voyagers, in consequence of which our only companions for several days were savages, who did not understand a word of English; the assurance that we would find one of the portages thirty miles long, instead of seven; and the fear that we would have to spend two or three Sundays in the wilderness, without any one to whom we could preach the Gospel, compelled us most reluctantly to return after we had gone within a few miles of Sandy Lake. The nine days, however, spent on this expedition, were not lost. All the Chippewas we met were amiable and cheerful; and we had with us, in our birch canoe, for more than a day, a very gratifying instance of parental fondness on the part of the red man towards his child. This voyage, and my subsequent visit to Mr. Breck's Mission, made me deeply anxious for the spiritual welfare of the Chippewas, and led me to open a correspondence with your Domestic Committee upon the subject. They

showed, I am gratified to say, a lively interest therein, but felt unable, with their increased responsibilities and limited means, to undertake a Mission which might involve them in great expense. I understood, however, that they were not only willing, but anxious that I should bring the subject before the Church. This I hope to do at an early day. Within a year, two new treaties have been made by the General Government with that interesting people, of a new and peculiar nature, fully intended for their benefit; but the manner in which it will be received, and its operation, I wish more fully to understand by personal interviews with those concerned, before I solicit the self-sacrificing Missionary and the faithful teacher, to devote themselves to the sacred duty of enabling those, who now sit in darkness, to see the light of the Gospel, and rejoice in the riches of the grace that is in Christ Jesus. My visit to Kay-gee-ash-koon-si-kag, henceforth, I am informed, to be called St. Columba, was encouraging and gratifying. The comparatively civilized habits of the people who surround that Mission, their increasing love of industry, the frequent calls concerning the way of salvation from chiefs, medicine-men and others who come from afar, are cheering facts. The baptism of infants and adults is becoming more and more frequent. The following persons were confirmed in the neat log Chapel on the afternoon of 17th October, 1854: Mary Me-de-mo-yan Statelar, Rebecca O-dah-be-nah-ne-qua Man-i-to-wab, Charlotte Pe-wah-be-ko-ke-the-go-qua Johnson, David Kah-se-qua (an Ottawa), John An-ne-gah-bowk Johnson, and Charles Selkrig (white). The children of the school, especially those who reside in the house, appeared to be docile and exceedingly well-trained; they united with great propriety in public worship, most of which is conducted in the language of the natives. This Spring I was again at the Mission, and found every thing in an improved state. A class of ten persons was in the course of preparation for confirmation, but Mr. Breck would not present them until they had been thoroughly instructed and tried. The chief of the band which resides on the same Lake, and who in many respects had shown opposition and enmity, was now friendly, and anxious to learn the industrious habits and the religion of the white man. If, encouraged by the success of this Mission, the Protestant Episcopal Church can be the blessed instrument of "preaching Christ" to this people, should we not hasten to do it with faith, perseverance and delight?

In MINNESOTA, the confirmations have been: At Fort Snelling, 1; St. Columba, 6; St. Paul, 6; Chanhassen, 5; and St. Anthony, 3.

In addition to these places, I have visited and preached at Fort Ripley, Watab, Royalton (Platte River), Stillwater, Greeley's Prairie, Cottage Grove, Point Douglass, and at these settlements on the Minnesota (formerly St. Peter's) River: Shakapee three times, Belle Plaine twice, Le Sear twice, Traverse des Sioux three times, Mankato once, and St. Peter three times. At this last named place, I likewise baptized two infants, and administered the Lord's Supper to three persons.

Burritt S. Judd, of Chanhassan, and John Johnson (An-i-me-gah-bowk, a Chippeway), have been received by me as candidates for the Diaconate under the new Canon.

The Rev. John A. Merrick, a Presbyterian of Minnesota, was transferred to Pennsylvania 23d October.

Having held a Convocation of the Clergy the 4th November, at St. Anthony, I appointed the Rev. E. G. Gear, Rev. Dr. Van Ingen, Capt. Simpson, U. S. A., and Mr. Wells, members of the Standing Committee of the Territory, under Canon X, section 5, of 1853. At the same time the Rev. Dr. Van Ingen kindly accepted the office of Secretary of the Church in Minnesota.

On the 10th May, in this year, 1855, Holy Trinity Church, at St. Anthony, was finally consecrated. The Clergy present, were Rev. Dr. Van Ingen, and the Rev. Messrs. Gear, Wilcoxson, and Wood, of Western New-York. The congregation present was small. But few Episcopalians have thus far settled at this important place, and the majority of these had lately moved away. This is a trial to which a pioneer Missionary, even on the confines of civilization, is frequently subject. Still there is much to hope for, especially in a new country. On the opposite side of the Falls another city is rising, that is called Minneapolis; and about twelve miles to the West, on the banks and in the neighbourhood of Lake Minnesota, there are two or three small settlements of Episcopalians. Here, I learn, I shall have many duties to perform at my next visitation. All these places, and others, Mr. Chamberlain writes me, he visits as often as circumstances permit, and at them, as well as again at St. Anthony, he is cheered by the hope of a blessing from the Lord on his labours. Chanhassan, where, as I have already mentioned, I confirmed five persons, is one of the agricultural districts near Lake Minnetouka. Here, on 11th last May, I held worship at the commencement of St. John's Church, and prayed with the people for a blessing on the effort to erect an humble building to the praise and glory of God.

Mr. E. A. Greenleaf, who had been labouring with some prospect of success at Shakapee, resigned the ministry, and was deposed by me on 29th November. His place has not yet been supplied, but I am now negotiating with a clergyman who, I trust, will devote himself to that and all the other stations on the banks of the Minnesota. Meanwhile the field at large is visited by the itinerant, the Rev. T. Wilcoxson, whose zeal, exemplary conduct and pastoral fidelity, are deserving of high praise. The Rev. Joseph A. Russell is officiating at Stillwater.

The Rev. John McNamara has been for some time in KANSAS, but owing to the great political excitement which yet prevails in that Territory, has accomplished but little in building up the Church. I have been ready more than once to start for that country, through parts of which I passed in 1838, but it has been deemed expedient to postpone my contemplated visit until quietness prevails. I observe, by the papers, that Rev. David Clarkson, of New-Jersey, is Chaplain at Fort Ripley, and is endeavoring to establish a Church at Pawnee City. May his efforts be crowned with success!

The Rev. W. Vaux and the Rev. James De Pui are yet officiating at their respective posts, Fort Laramie and Fort Kearney, where they are esteemed and useful.

The Journal of the last Convention of WISCONSIN, presents in detail the statistics and prospects of that Diocese. Its present position, and my own services therein during the past twelve months, are as follows: 194 persons have been confirmed—3 at Green Bay, 16 (Oneidas) at Duck Creek, 3 at Elkhorn, 2 at Delavan, 4 at Nashotah Chapel for St. Sylvanus' Parish, 18 at Delafield, 4 at Oconomowoc, 1 at New Diggings, 4 at Watertown, 22 at St. Paul's in Milwaukee, 14 at Kenosha, 1 at St. James's in Milwaukee, 7 at Beloit, 14 at Fond du Lac, 4 at Geneva, 11 at Manitowoc, 8 at Racine, 5 at St. Olof's (Norwegian), 4 at Whitewater, 7 at Waukesha, 19 at Portage, 19 at Lisbon, and 4 at Two Rivers. In addition to the above places, I have officiated occasionally, several times, at Berlin, Ripon, Rosendale—where I baptized three children, Juneau, Horicon, Madison—where I baptized two adults and four children, Oshkosh, Appleton, Janesville, Oak Creek, Watertown, the mouth of Duck Creek, St. John's in Milwaukee, Sheboygan, Baraboo, Mineral Point, Hudson, New California, Clifton, Superior, on board a steamer in Lake Michigan, Mauston—where I baptized three children, Stevens' Point, Green Lake—where I baptized one infant, and Plymouth—where I baptized six infants. I likewise baptized eight children at

New Diggings. I have administered baptism at other places, but as they have been recorded in the Parish registers of the Churches in which I officiated, I do not mention them here. The present number of candidates for Holy Orders, is seven—John H. Eggar, William Christian, Luther Gregory, Henry M. Thompson, Edward Seymour, Thomas Smith and George G. Hepburn. The following Deacons have been admitted to Priests' orders, viz: Lewis A. Kemper, P. Browne Morrison, Henry C. Shaw and James De Koven. The candidate Eugene C. Pattison was ordered a Deacon on Trinity-Sunday and has since been transferred to Indiana. On the same day, I admitted to the Diaconate, at the request of the Bishop of Mississippi, A. B. Peabody. Both these persons were graduates of Nashotah. The corner-stone of a Church has been laid by me at Portage; and the Churches at Elkhorn, Mineral Point and Waukesha have been consecrated. The Institutions to which I have formerly referred—Racine College and Nashotah Theological School—continue to be as highly useful as their limited means will allow. No Bishop could desire more faithful, sound and devoted teachers than those who labour at these important and promising nurseries of the Church. The Rev. James B. Britton has been transferred from Ohio, and is now settled at Malison. The Rev. John E. C. Smedes has been transferred from New-York, and is now officiating at Beloit. The Rev. George B. Eastman has been transferred from Western New-York, and is now Rector of the Church at Fond du Lac. The Rev. James De Koven has been transferred from Connecticut, and now officiates at Delafield. The Rev. James W. Coe has been received from Connecticut, and is now Rector of Trinity Church in Janesville.

Several changes have taken place among the Clergy, and more are in contemplation; new stations are opening, and some of them, as well as places which once enjoyed all the privileges of the sanctuary, may be left unsupplied for many months; but the sacredness and immeasurable importance of the cause, sanctions the hope which always burns bright within my breast, that this Diocese will, in the good time of the great Head of the Church, be as a field that is blessed by the Lord.

I have to record, with unfeigned sorrow, the deposition of one from the Ministry, who, to the last of his residence in the West, avowed his attachment to the Church, but was too often accustomed to permit self-will to blind his judgment. In an evil hour the deceivable spirit of the papacy gained an ascendancy over William Markoe; and with

that impulsive haste which too often characterized his conduct, he renounced the Ministry he had most solemnly promised before God to fulfil, and sought refuge in the lying vanities, false doctrines and awful idolatry of Rome.

Besides the Rev. Mr. Pattison, there has been transferred to the Bishop of Indiana, the Rev. William C. Armstrong; and the Rev. J. Sweet has been transferred to Mississippi.

When our Heavenly Father, in his infinite goodness, pours into the hearts of the laity of this country an abiding love for his Church, and the conviction that it is their duty to honour him with their substance, many causes from which we now suffer will be removed. Until that happy time arrives, the whole of the Northwest may still be considered Missionary ground.

Of St. Olof's Parish I wish not to say much at present. It affords an instance where much kindness has been repaid with ingratitude. An interesting remnant is left of those for whose spiritual benefit our first efforts were put forth; and that remnant, as well as their neighbours, are now enjoying, at stated times, the privileges of public worship. The result, I trust, will be a united and flourishing parish.

For the Oneidas, and especially for some of the smaller parishes of the Diocese, I have good reason to cherish, with a grateful heart, the most gratifying expectations.

JACKSON KEMPER.

10th October, 1855.

[F.]

REPORT OF THE RT. REV. G. W. FREEMAN, D. D.,
MISSIONARY BISHOP OF THE SOUTHWEST.*To the Board of Missions :*

BRETHREN—

IN my report of last year, the account of my official labours ended with the visitation to Camden and El Dorado, in the southern part of Arkansas. Returning home from that visitation on the 28th of September, I remained with my family—officiating in the parish of Christ Church, in the absence of the Rector, who was compelled to travel for his health—until the 18th of October, when I started on a visitation to the western part of the State. This visitation occupied me until the middle of November. The places visited were Fayetteville, Van Buren, Fort Smith, Dardanelle, and Norristown.

At Fayetteville, attended only by the Rector, the Rev. Otis Hackett, I consecrated St. Paul's Church, a neat little edifice, highly creditable to the zeal and enterprise of the congregation, and a very pretty specimen of village church-architecture, suited to the condition of things in the far west, where, generally, the congregations are small and not abundant in means. In the erection of a church fully commensurate with their present needs, and yet not beyond their ability to finish and pay for, this little congregation have displayed both good sense and good taste. In many instances, the building of a church has been delayed, perhaps indefinitely, through an unwillingness on the part of the congregation to bring down their aspirations to a level with their ability ; or else, a church has been begun which they were unable to finish ; or, if finished, has been unpaid for, and liable, at any time, to be "brought to the hammer," and so pass into other hands. While in Fayetteville, I preached *three* times, baptized *one* adult and *three* children—among these last was Kemper Kenn, son of the Rector—and confirmed *nine* persons. The Rev. Mr. Hackett is highly esteemed by his congregation, and is doing good work as a Missionary. Besides performing the regular duties of his parish, he officiates statedly at Lane Hill, and occasionally at other points.

In visiting Van Buren, I held Divine Service and preached *ten* times, administered the Holy Communion, baptized one adult, and

confirmed the same. The person baptized and confirmed had previously, and not very long before, been induced to submit to immersion; but, as this was at the hands of a minister of a sect that has no known fixed formularies, and openly repudiates "all creeds but the Bible," so that there was no reasonable assurance that even the prescribed and indispensable form of words had been used, and it was quite certain there was no semblance of a baptism "in this faith," *i. e.*, of the Apostles' creed, I could not regard the washing as a true Baptism, and therefore, contrary to my own custom and the general usage of the Church in cases of Baptism performed outside of her pale, I required submission to that rite previous to Confirmation. Of the propriety of this course—of which I myself had no manner of doubt—the individual concerned was easily convinced, as were, I think, all those of the congregation who were cognizant of it. I found the state of feeling in the community at Van Buren more favourable to the Church than I had ever observed it before—I believe it still exists—and I felt pained that I was unable to comply with the earnest entreaty, repeatedly urged by members of the little flock, "do send us a minister; never was our need greater; never was the prospect for extending the influence of the Church fairer."

In Fort Smith I performed Divine Service and preached *four* times, baptized *nine* children, and *certified* the baptism of one baptized privately, confirmed *one* person (Dr. Thomas H. Williams, surgeon in the U. S. Army, who was on his way to one of the frontier posts), and administered the communion to *ten* persons. Here, as at Van Buren, I found the feeling more favourable towards the Church than heretofore. Notwithstanding the two Protestant houses of worship, Methodist and Presbyterian, were occupied on Sunday morning, each by a Methodist Bishop, ("North" and "South"), and I was compelled to make use of a small room where the courts are held, the attendance on our service was quite encouraging. An earnest desire for a clergyman was expressed by many, and assurances were given of a readiness to contribute liberally to the support of one. I consider those two towns, Fort Smith and Van Buren, only five miles apart, as constituting, at this time, one of the most promising fields in Arkansas for the labours of a clergyman, and I do hope that God may put it into the heart of some zealous, efficient brother, to go speedily to the occupation of it. I have appealed to the Domestic Committee in its behalf, and I trust to find that it has not been in vain.

I spent a Sunday, on my way home, at Dardanelle and Norristown, small towns on opposite sides of the Arkansas river, about ninety miles below Fort Smith. I arrived at the former place on Saturday afternoon, and although the appointment, which had been forwarded from Van Buren had not been received, service was held that night and Sunday morning. At night it rained; and the next day was an excessively cold one, and the house occupied for service was open and exceedingly uncomfortable, the congregations were, therefore, comparatively small, yet larger than I expected under such circumstances. The Church service had never been performed there before. I found not a single Episcopalian in the place, nor did I hear of one in the neighbourhood. And yet I, a Bishop of the Church, was engaged to hold service and preach among a people who knew nothing of our formularies, and some of whom, probably, had never heard of their existence. Did I, therefore, feel any embarrassment, any hesitation as to what course I should pursue? Not the slightest. It was my duty, as a minister of Christ and a Missionary, to preach the Gospel—*when* I could get a congregation to listen to me. It was my duty, as a minister and Bishop of the Protestant Episcopal Church, to use, before my sermon, the prescribed Liturgy of that Church, as contained in the Book of Common Prayer,—*when* I could get the assistance, on the part of the congregation, *necessary* to its due performance. As I was not bound to preach without a congregation, so was I under no obligation to use the Liturgy as prescribed, without that assistance which is an integral part of it, and apart from which it *cannot* be performed. But because it is impossible to use the Liturgy, as prescribed for the minister, and a congregation accustomed to an I supplied with the Prayer-Book, must I lay aside that Liturgy altogether when those accessories are wanting? Decidedly not. As the concurrence of *two parties* is essential to the *full* performance of the Church service, so the service itself is manifestly divisible into *two parts*; the one embracing those portions which are required to be said by the minister *and* people, *responsively*; the other including only those which are to be said by the minister *alone*, or *accompanied* by the people. And this latter part *can* be said, and in my judgment, *ought* always to be said on such occasions of public worship as are here referred to, when the *assistance* necessary to the other may be wanting. And this is the part of the service that was used by me on Saturday night—as I presume it is also used by every Missionary of the Church, when there can be no assistance rendered by the congre-

gation. But was I not sensible of its want of "adaptedness" to the occasion and the circumstances? Not at all. Nor, I will venture to say, was any such want perceived by the people present. On the contrary, I doubt not the reflecting among them, if asked their opinion, would say with me, that, taking everything into consideration, it was the very best possible arrangement for public worship, under such circumstances; and just as well "adapted" to the edification of the unlettered, as to that of the educated; equally suited for use in a congregation of sinners as in one of saints; as well adapted to the country as to the town; to the street or open field, as to the meeting-house or church. The cry for an amendment or alteration of the Prayer-Book does not come from the Missionaries of the West, many of whom have commenced their labours where the sound of the Liturgy had never been heard, and the Prayer-Book was unknown. The fact is, our glorious Liturgy is a powerful agent in accomplishing the Church's work everywhere, and has, in no small measure, contributed, here in the southwest, at least, to make up for our plentiful lack of living ministers. Ask any of the clergy who have been long labouring in the outposts of the Church, surrounded by sects diverse from and essentially opposed to her, what would have been their success had they gone to their work without the Prayer-Book in their hands; and, if they speak at all, they will answer, that so far as they can judge, without that blessed auxiliary they would have accomplished comparatively nothing. Undistinguished from the various sectarian ministers around them, they could have made progress in their work *only* by emulating them in their system of excitements and revivals, and various complicated machinery. And to any question as to the "adaptedness" of our services to the condition of things within their fields of labour, they would, I think, with one voice reply, we feel no want of a change. The Prayer-Book, as it is, answers every purpose for which it was designed. Give us more earnest, self-denying co-labourers, but let the Prayer-Book alone." At any rate, after an experience of ten years in the Mission of the Southwest, I can say that I have yet to hear of *the first complaint*, among the clergy of my charge, of the want of adaptation in that book to the circumstances and exigencies of the Mission.

On Sunday morning, a number of persons, desirous of hearing the Church service performed in full, called on me for instructions in its use. After fifteen minutes' explanation, and a little drilling, they were ready to undertake the responses. And thus I was enabled to conform to the

whole ritual for morning worship, including the ante-Communion service, greatly to my own satisfaction, and to the edification, I trust, of many who were present. In the afternoon, crossing the river in the face of a severely cold "northwester," I performed Divine service and preached at Norristown. Owing to the severity of the weather, and the impossibility of warming the house in which service was held, the congregation was small. One gentleman, a member of a Church family now almost extinct, assisted in the responsive parts. Although there are no avowed members of the Church at Dardanelle and Norristown, I doubt not a Missionary would be joyfully received, and find ample encouragement for his labours.

From the middle of November to the middle of December I was with my family. From the last named period until February 1st I was again absent, chiefly occupied in a visitation to Helena. Much of the time, however, was consumed in travelling back and forth—as is the case, indeed, on all my visitations, owing to the long distances between one station and another, and the extreme uncertainty of the means of conveyance. I was *six days* on the way from Little Rock to Helena, and *eight days* returning.

At Helena I spent *four* Sundays; but in consequence of the great prevalence of bad weather, and of indisposition, I preached only *six* sermons. The state of the weather prevented my collecting a congregation on Christmas-day. During my stay I baptized *two* white and *four* coloured children, and confirmed *one* person. The station at Helena, I am sorry to say, continues vacant. Its importance I have so often dwelt upon, that it is needless, perhaps, to say more. Yet I cannot forbear repeating that, being directly on that great highway, the Mississippi river, and the shipping port and centre of supply to a rich back country, it is rapidly improving, and promises, at no distant day, to become a thriving commercial town. Besides, the congregation of St. John's is an interesting one, embracing some fifteen or twenty communicants, and, although enjoying scarcely any other ministrations of the Church than those rendered by the Bishop on an annual visitation, has been subject to little or no fluctuation, but remains firm in its attachment to the faith and ritual of the Church. The stipend allowed by the Domestic Committee to a Missionary for this station is \$400. The congregation will, it is believed, contribute a larger amount in addition.

On the 26th of March I again left home—with very great hesitation on account of my wife's failing health—to enter upon my annual

visitation to Texas, and arrived in Galveston on the 7th day of April. On the next day, Sunday, I preached in Trinity Church *twice*. On Monday night I preached, and confirmed *twelve* persons.

In Christ Church, Houston, I preached on Saturday night, April 14, and on Sunday *twice*, and confirmed *three* persons.

My next point of visitation was the Missionary station at Anderson. I officiated there on Saturday and Sunday, the 21st and 22d of April, preaching *three* times, and confirming *two* persons, pupils in the Diocesan School. The Rev. Messrs. Smith and Pratt, the Missionaries, assisted in the services. Both those gentlemen were engaged in teaching: Mr. Smith in charge of a female school established by himself; Mr. Pratt at the head of the Diocesan School. Mr. Pratt had been statedly officiating at a point called Groce's Retreat, some sixteen miles from Anderson.

From Anderson I proceeded to visit the Missionary stations in Washington county. At Washington I preached once, and confirmed *four* persons; at Independence I preached and confirmed *two* persons. These stations constitute the Missionary field of the Rev. L. P. Rucker. That of the Rev. E. H. Downing includes Brenham and Chappel Hill. At the latter place I preached once and confirmed one person; at the former I preached *twice* and confirmed *three* persons. The division of the Missionary field in Washington county—rendered necessary by the frequent difficulty, and sometimes impossibility of passing from one to the other, in consequence of high waters—promises to result in the accomplishment of much good to the cause of the Gospel and the Church. At Chappel Hill I was favoured with the presence—in addition to that of the Missionary in charge—of the Rev. Messrs. Eaton and Rucker, who, with the addition of the Rev. Mr. Gillette, were also present and assisting at Brenham.

At Austin I preached *three* times, and confirmed five persons. On Sunday, May 6th, assisted by the Rev. Messrs. Fontaine (rector of the parish), Eaton, and Gillette, I consecrated to the service of Almighty God the "Church of the Epiphany."

From Austin I proceeded to visit the Missionary field of the Rev. J. W. Dunn, which embraces three points, Lockhart, Seguin and Gonzales. At Lockhart I preached *three* times, the Rev. Messrs. Dunn and Gillette assisting in the services. Mr. Dunn had but recently returned from an extensive tour, in which he had been engaged collecting the means of finishing a church, the building of which

he had felt compelled to undertake, at Lockhart. I understood he had been entirely successful, and would soon have a roof to shelter his congregation.

At Seguin, during the sitting of the Diocesan Convention, I preached *twice* and confirmed *three* persons. On Sunday, May 20th, I held an ordination, when I admitted the Rev. George Rottenstein and Rev. Hannibal Pratt to the order of Priests, and ordained Ballard S. Dunn, Deacon, under the provisions of the Canon of 1853. Mr. Dunn has been placed under the direction of the Rev. J. W. Dunn, and instructed to assist him in his Missionary work. In view of such assistance, Mr. J. W. Dunn had resolved, with my consent, to add Bastrop, on the Colorado, to his field, and to give two Sundays in the month to each of the four places. I have requested the Domestic Committee to appoint the newly-ordained Deacon assistant-Missionary, with a suitable stipend. This, I doubt not, they will do, if they have the means at command.

At Gonzales I preached *twice*, and confirmed *five* persons, *four* of whom were physicians. The Missionary field just referred to, embracing Lockhart, Seguin, Gonzales and Bastrop, is an important and hopeful one. And from the joint, energetic labours of the Messrs. Dunn, I confidently anticipate much good fruit.

The last places visited in Texas were Port Levaca and Indianola. At the former place I preached *twice*, at the latter *once*. The Rev. C. S. Hedges, who has officiated there for the last two or more years, and was to be sustained by the contribution of a gentleman in Ohio, having failed to realize the fulfillment of the promise made to him, has lately been compelled to abandon his post for want of support and the congregations in those places are now left destitute. I have recommended to the Domestic Committee to recognise Port Levaca and Indianola as a Missionary station, and to supply it with a Missionary at an early day. I have recommended, also, as highly important Missionary fields in Texas, and worthy of being recognised as stations: 1. Corsicana, in Navarro county; 2. Victoria, Goliad and Mission Valley; 3. La Grange and Columbus; 4. Marshall and Jefferson. I have recommended, also, for Arkansas the following, in addition to the three existing stations, viz: 1. Van Buren and Fort Smith; 2. Batesville and Jacksonport; 3. Columbia, and Old River Lake, in Chiot county; 4. Pine Bluff and Princeton.

The Rev. George Rottenstein, Missionary to the German population in San Antonio, having reported to me that he had been com-

pelled to discontinue his labours there for want of a place in which service could be held ; and also that he had little hope of effecting anything in that Mission, I authorized him to visit Corsicana and other places in Navarro and the neighbouring counties. Having since learned that he had been well received and is encouraged by the prospect of some success in his new field, I have proposed to the Domestic Committee to sanction his transfer.

Ending my hurried visitation at Indianola, I embarked in the first steamship for New-Orleans—where, being detained over Trinity Sunday, I preached for Bishop Polk, in Trinity Church—and on the 11th day of June arrived at home, after an absence, fraught with great anxiety of mind, of two months and a half. Through the goodness of God, for which I hope I am thankful, I was permitted to see my dear wife once more in the land of the living. But I found her lying on the bed of mortal sickness, and, in one short week, she fell asleep in the Lord.

Since then, I have remained at Little Rock, attending to my correspondence, and officiating in the parish of Christ Church, in the absence of the Rector, who, at my request, undertook to attend to some necessary family arrangements in my stead. In a few days I expect to start on a visitation to the western part of the State. During the current year I have held Confirmation in Christ Church, Little Rock, *thrice*, and have confirmed *twelve* persons.

Feeling the pressing need of having an institution of learning in this State, under the direction and control of the Church, at which her children may enjoy the blessing of a true Christian education, and the piously disposed be trained for the work of the Christian ministry, my efforts are directed, at this time, to the establishment of something of the kind. A valuable piece of property, embracing thirty acres of land, and having all the necessary buildings for such a purpose, within three miles of Fayetteville, in a region of country proverbial for health, has, through the zeal and energy of the vestry of St. Paul's Church, Fayetteville, been purchased and brought into our possession. Half the purchase money has been raised, by subscription, in the vicinity. I have undertaken to do what I can to obtain the other half. The sum needed to complete the purchase, so as to secure the property, "in fee," and inalienably to the Church, was \$2,500. In the hope of obtaining some considerable part of this amount, I have addressed more than a hundred letters, chiefly to acquaintances and personal friends, who have the ability to give ; but

I am sorry, and, for the sake of human, yea, of Christian nature, almost *ashamed* to say, with, as yet, but very little success. The amount needed still is about \$2,000. As this is an enterprise which is, in my judgment, identified with the cause of Missions in this State, I have thought it not unsuitable to be brought to the notice of the Board.

Since my last Report, I have baptized *four* adults, and *twenty-three* children; confirmed *sixty-five* persons; administered the Communion *twelve* times; ordained *two* Priests and *one* Deacon; consecrated *two* churches; and preached *seventy-eight* sermons. In performing this small amount of official duty, I have been compelled to travel *four thousand, two hundred, and eighty-five* miles, and to be absent from my sick family *five* months.

GEO. W. FREEMAN.

Little Rock, Sept. 28, 1855.

[G.]

REPORT OF THE RT. REV. W. INGRAHAM KIP, D. D.,
MISSIONARY BISHOP OF CALIFORNIA.SAN FRANCISCO, CAL., *August 10, 1855.**To the Board of Missions :*

DEAR BRETHREN—

As it has been my custom, during the past year, every three months to give an account of my official acts for the last quarter, in the "SPIRIT OF MISSIONS," and my annual Address to the Convention of California has also been published, it is not necessary, at this time, that I should again enter into detail. I will therefore give a general view of this field.

The Missionary field committed to me presents a sea-coast of 900 miles in length, and embraces a territory three times greater than all New-England, and four times greater than the whole State of New-York. The population, which has poured into it from every quarter of the world, is restless and active, absorbed in the search for gold, often with scarcely time to pause and think of higher claims. Probably a more difficult field for establishing the Church could not be found. Society, however, is each month settling down and becoming more stable, and many of those who came out with the intention of remaining but a few years to build up a fortune, are now determining to make this country their residence for life.

On my arrival in California, it became necessary, on various accounts, that I should take the Rectorship of Grace Church, San Francisco. This has, of course, very much hampered me in my labours for the Diocese at large. I can usually be absent but about one Sunday in four or five; the rest of my visitations must be made during the week—a very unfavorable time in this State, where every one is so deeply immersed in worldly business. I have, however, visited the most important points in this region, from San Diego at the Southern extremity to Nevada in the Northern mines; some of them several times. I have officiated at Sacramento five times, at San José twice, at Stockton five times, at Monterey twice, at Benicia four times, at

Oakland four times, at Marysville three times, at Coloma three times, Grass Valley once, and Nevada twice, besides visiting Placerville, Sonoma and many other places, for the purpose of learning the prospect of establishing the Church, but where circumstances did not permit my holding a service at that time.

Our Church-edifice (Grace Church, San Francisco) has been consecrated; and during the past year, forty-four candidates have been confirmed on five occasions. I have also baptized sixty persons (adult two, infant fifty-eight), performed the burial service twenty two times, and married thirty-nine couples. My time, when not engaged in the Diocese at large, has been occupied in the many necessary duties attending my Rectorship of Grace, which alone would be sufficient to employ the undivided care of any one Clergyman.

A year ago, the Rev. C. B. Wyatt, Rector of Trinity Church, San Francisco, was the only settled Parish minister in this Diocese. Since that time several have been added to our list. The Rev. H. L. E. Pratt has taken the Rectorship of Grace Church, Sacramento; the Rev. Wm. H. Hill has entered on Missionary duty at Nevada and Grass Valley; the Rev. Elijah W. Hager has commenced officiating at Marysville, and the Rev. Joseph S. Large at Stockton. The Rev. Edward W. Syle has also organized St. John's Church, at Oakland, where he is temporarily officiating.

Mr. Syle arrived in this country last December, to act as Missionary to the Chinese in California. Owing to peculiar and unlooked-for obstacles, the Mission has not succeeded, and he has determined shortly to abandon it and return to the East.

I found that one of the greatest difficulties in this country was the want of proper schools, as many families were thus deterred from bringing their children from the East. This difficulty has been in a great measure remedied during the past year, and schools have been established which will compare very favorably with any in the Atlantic States. The Rev. J. A. Shepherd (late Rector of St. Andrew's College, Mississippi) has removed to this city and established a Church School of the highest class for young ladies, for boarding or day scholars. The "Trinity Grammar School" has also been founded for boys, under the care of Mr. J. Chittenden, from St. John's College, Cambridge, and late Head master of the Finsbury Square Grammar School in London. These two institutions hold out to families removing to this city, every advantage of education which can be offered in similar institutions at the East.

Two Lay Readers have also been licensed during the past year, both being officers of the United States Army. One is officiating regularly at Benicia, the head-quarters of the army on this coast; the other at Tejon Pass, a military station in the extreme Southeastern part of the State. One candidate for Orders has been transferred to this jurisdiction from the Bishop of Moray and Ross, in Scotland, and is now pursuing his studies in this city. Another has applied to be received in the same capacity, and is only waiting the action of the Standing Committee.

Such is a brief statement of the present condition of this Missionary field. We need nothing but men of zeal and ability to found the Church broadly and firmly in this region of country. In most places it would not need Missionary aid for more than one year. But that aid must be extended to it at first, or the Church cannot be begun. The mistake at the East has been, to consider California a land of gold, and therefore aid from without is not needed. There is, indeed, wealth here (and so there is in China), but it is not yet available for Church purposes. A contest is first to be fought with the intense worldliness of the land. *The religious element is first to be created*, before the Church here can be self-supporting. And to call this into being, we who are the labourers in this distant region must, for some time to come, look to our friends in the East for aid.

W. INGRAHAM KIP,
Missionary Bishop of California.

[H.]

REPORT OF THE RT. REV. THOMAS F. SCOTT, D. D.,
MISSIONARY BISHOP OF OREGON AND WASHINGTON.

PORTLAND, OREGON, 18th August, 1855.

REV. AND DEAR BROTHER :

I HAVE delayed this letter for two reasons ; *first* : That it might accompany the Journal of our Convocation, held in June ; *second* : I was still hoping to hear something definite with reference to the coming of our Missionaries.

The Journal contains all which I could offer as a Report to the Board of Missions. It is very difficult to convey to the Committee a definite idea of the state of things with which we have to do on this coast ; and for reasons which, if spared, I will make satisfactory hereafter, I will not attempt it. In addition to the usual obstacles with which the Gospel has to contend, viz : Infidelity, error and wickedness, there is a restless state of the general mind, exceedingly adverse to moral and religious culture. And the professedly religious part of our population forms no exception to this remark. This fact not only renders it difficult to organize congregations, with the usual means of public instruction, but makes the prosecution of our plans slow and uncertain.

We have at this moment a striking illustration. Some two months ago, reports became rife, that gold had been found in considerable abundance in the neighborhood of Fort Colville, some four hundred miles N. E. of this place, and East of the Cascade Mountains. The excitement has already spread to every part of both Territories, and even into California ; and many hundreds have gone, and many hundreds more are preparing, to go in pursuit of this golden harvest. Nothing else is talked of, and should this discovery prove to be a reality, the next Summer will witness a mining population in that region of not less than ten thousand, gathered from every quarter of the world.

In the meantime, what becomes of our religious enterprises in the heretofore settled parts of the Territories ? And what becomes of

all religious thought and feeling? You need no answer to these questions.

However, we should take another view of this matter—it will multiply our population, and extend it to regions heretofore uninhabited; thus enlarging our field of labor, and increasing the demand for our efforts and our prayers, that this land be not left to the undisputed dominion of the god of this world. With the rest of the world, it has been given to the Son of God for his inheritance and possession, and it must be subdued “to the obedience of faith,” by “the word of truth” and “the ministry of reconciliation.”

The Committee will perceive at once, the difficulty of our position. With constant ministrations at any one point, our progress must still be slow—how much more so when we are obliged to scatter our labors over so large a field, visiting each point so seldom? I have no additional argument to offer to any one in favor of this Mission. And I was certainly not prepared for the announcement, in the last “Spirit of Missions,” that there were no means of sending those disposed to come. This makes our condition sadder still. Is it true, then, that the children have come to the birth, and there is not strength to bring forth?

Just so soon as some one arrives to occupy this Station, I will resume my itinerant work. It is by no means discontinued now, but only curtailed by the necessity of officiating at Portland a part of my time. Since the consecration of the Church at Salem, Rev. Mr. Fackler has devoted each alternate Sunday at that place, instead of Champoeg, supplying the latter place with services on evenings of week days. This arrangement is made at my request.

We are now deliberating on the commencement of our Diocesan School, the necessary funds having been placed at our disposal, by the active interest of a devoted layman of Connecticut, aided by other zealous friends. There have been so many liberal evidences already given of pious interest in our Mission here, that we cannot doubt of its still finding a place in the prayers and contributions of the Church, and better still, in the grace and blessing of our Lord.

Believe me faithfully, your servant in Christ,

REV. DR. VAN KLEFFCK,
Sec'y. Dom. Com.

THOMAS F. SCOTT,
Missionary Bishop, &c.

Address.

“MY BRETHREN IN THE LORD:

“In the good providence of God we are permitted again to meet in our annual Convocation for counsel and prayer. I had fondly hoped that our number of Clergymen would be increased before this time, but as yet that hope has been disappointed. Nevertheless that disappointment is part of the discipline by which our Lord will prepare us for the fulfilment of His promise to ourselves individually, and to the Church, “which he purchased with his own blood.” As saith the prophet: “It is good that a man should both hope and quietly wait for the salvation of the Lord.”—Lam. 3: 26. We need to be perpetually taught our entire dependence upon Him who said, even to His Apostles,—“Without me ye can do nothing.” When that dependence becomes, in our minds and hearts, *a reality*, then will we betake ourselves in faithful and ceaseless supplication to Him whose sure word of promise is, “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.”—Mat. 7: 7. It is in this spirit He would have us contemplate the work assigned to the Church. Every one who enters that field aright as a laborer, must be “inwardly moved by the Holy Ghost to take upon him that office and ministry.” Hence the pointed injunction, “Pray ye the Lord of the harvest that He will send forth laborers into his harvest.”—Mat. 9: 35. When they are inwardly moved and sent forth by Him, they will assuredly not only obey that call, but become “able ministers of the New Testament,” and will go whithersoever his Providence may send them.

“As this is not a Constitutional Convention of the Church, it is not required that I detail to you all my acts during the year now closed. Nevertheless, so far as they may tend to encouragement, or furnish suggestions for our deliberations, they may properly be recited in your hearing.

“A year ago, we assembled in the humble School House which had been used for our services in this place. To-day, we meet in a very neat and appropriate Sanctuary, dedicated to the service of Almighty God, the Father, the Son, and the Holy Ghost. Its consecration took place on Sunday, 24th September last, in presence of a full congregation. I was assisted in the services of the occasion, by the Rev. Dr.

McCarty, Missionary in charge at this place. It was indeed a day of thankfulness and rejoicing to those who had taken an interest in the prosperity of our Church. This is our first Church-edifice erected in the territory, and the first time our Consecration Service had been performed on this coast. From that day we have felt that we have a permanent foothold in this Mission, and a pledge of successful progress in our work of faith in building up our Redeemer's Kingdom. The Church lot was presented by Benj. Stark, Esq.

"On Sunday, 18th February, assisted by the Rev. Mr. Fackler, I consecrated St. John's Church, Milwaukie. The ground was given by Capt. Whitcomb, and with it the small building to which I alluded a year ago. The house was turned so as to front towards the river, ten feet were added to its length, and the whole ceiled with cedar. It is complete in its arrangements, including a bell, (also the gift of Capt. Whitcomb,) and will seat about a hundred persons. The population of the village is small, but the attendance upon the services has always been quite encouraging. It can readily be supplied for the present in connection with Portland and Oregon City, being midway between them. A Vestry was organized by the Rev. Mr. Richmond, but that having ceased by removals and other causes, a re-organization has not been made.

"On Sunday, 22nd April, I consecrated St. Paul's Church, Salem, in presence of a large congregation. In this service also, I was assisted by the Rev. Mr. Fackler, who has, since that time, officiated there on alternate Sundays. This is also a remarkably neat and well finished building, complete in its arrangements for all the services. The few friends of the Church at this place, have taken a very active interest in its erection; and I feel assured that, with stated ministrations, a good congregation would soon be collected within its walls. The lot was given, through Rev. Mr. Fackler, in 1849, by Dr. W. H. Wilson, of Salem.

"Thus, since our last assembling in Convocation, three Churches have been erected and consecrated. This is, indeed, a source of thanksgiving and encouragement, and we should receive it accordingly as a pledge of God's good will towards us. Nor is it less an evidence of Christian sympathy and interest on the part of our brethren in the States, to whom we are largely indebted for the means of building. The entire cost of the three churches is about \$6,500, towards which the following sums were received from abroad :

William H. Aspinwall, Esq., New-York.....	\$1,000 00
St. Paul's Church, Boston, through Rev. A. H. Vinton, D. D., Rector.....	1,000 00
Mr. Sandford, through Rev. A. C. Cox, Rector of Grace Church, Baltimore	125 00
St. Philip's Church, Charleston, S. C., through J. K. Sass, Esq.	105 00
Mrs. Esther Holbrook, through J. K. Sass, Esq.....	25 00
St. Paul's Church, Milwaukie, Wis., through Rev. Dr. Arnett, Rector.....	40 00
Trinity Church, San Francisco, Cal.....	43 00
Mr. C., " "	50 00
"A Georgian," " "	50 00
Through Bishop Whittingham, of Md.....	5 00
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	\$2,443 00
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"The first of the above sums was appropriated to Trinity Church, Portland; the second to St. Paul's, Salem; and the others to St. John's, Milwaukie.

"I have also received \$15 from the Sunday-school of St. Luke's Church, Rochester, N. Y., for S. S. purposes. I am also advised by Rev. Geo. M. Randall, Rector, that the S. School of the Church of the Messiah, Boston, have appropriated \$25 to our use, and the General S. S. Union and Church Book Society, of New-York, have appropriated \$50.

"It was my purpose to urge on the work of Church building during this summer; and I think that without much difficulty our number might have been doubled. But upon mature reflection, it is probably best to wait for the arrival of Clergymen to occupy those already erected, and to encourage the hope of services at the other points where we may propose to build hereafter. At one point in the Southern part of the Territory, the friends assure me they are ready and anxious to build a Church at their own cost, whenever a clergyman can be secured.

"During the year, I have administered the Rite of Confirmation as follows:—July 30, to *eight* persons at Cathlamet, W. T.; Sept. 3, to *four* at Oregon City; Oct. 1, to *three* in Trinity Church, Portland, and May 6, 1855, to *one* at the same place. In all *sixteen*.

"Dec. 23, 1854, I admitted Mr. James L. Daly, a communicant of Grace Church, Champoege, as a candidate for Deacon's Orders;

and May 9, 1855, I received a letter dismissory from the Bishop of Western N. Y., transferring Mr. Stephen Greene Hayward to my jurisdiction, as a Candidate for Orders. Mr. Hayward was admitted by Bishop De Lancey, July 20, 1854, and is now pursuing his studies at Nashotah Theological Seminary. Thus we have two candidates for Orders—a small number indeed, but in our circumstances quite encouraging. We should receive it thankfully; at least, as a pledge of God's good will towards our Mission.

“Rev. Dr. McCarty, having resigned the chaplaincy at Fort Vancouver, and accepted of the same office at Steilacoon, removed to the latter place early in October. This of course left Portland without a Missionary. To supply this vacancy, I have devoted most of my time to it, uniting therewith frequent services at Milwaukie since the consecration of St. John's Church. I have regretted much this partial curtailment of my itinerant labors; but, in the circumstances, such has appeared the most judicious course for the present.

“Dr. McCarty has, in addition to his post duties, held services statedly in the village of Steilacoon, and once a month at Olympia. Rev. Mr. Fackler has continued his services at Oregon City and Champoege; and since the consecration of St. Paul's Church, Salem, has given each alternate Sunday to that place.

“My own services during the year, have been as follows:—Sermons or Lectures: at Portland, *seventy-two*; at Milwaukie, *fifteen*; at Oregon City, *fifteen*; at Salem, *ten*; at Cathlamet, *six*; at Champoege, *six*; at Fort Vancouver, *three*; at Astoria, *two*; at Wapatoe, *one*; at Eugene City, *one*; at St. Helen's *one*; at Milton, *one*; at Butteville, *one*. On most of these occasions, I also read the Morning or Evening Prayer, being alone. I have baptised *fifteen* children—*twelve* at Portland and *three* at Milton; have administered the Lord's Supper—at Portland, *eight* times; at Cathlamet, *twice*; at Oregon City, *once*; at Champoege, *once*; at Salem, *once*; have officiated at *three* marriages and *four* funerals.

“In addition to these services, and the travelling which they necessarily involved, the Church buildings have required repeated visits and business transactions; and there has to be added no small amount of correspondence, mostly with the States.

“My visits to new points during the year, have revealed still more distinctly the extent of our work and our want of labourers. In Lane and Benton counties, there are several families, as well as individuals, attached to our Church, affording an opening for a successful

Mission. At Eugene City, by the kindness of Mr. Skinner, one of the town proprietors, we have been presented with a valuable site for Church and School, or Parsonage. At Corvallis, now the seat of government, we have the promise of two lots from J. C. Avery, Esq. In Washington and Yamhill counties, there are also several families attached to the Church, thus furnishing an opening for another interesting Mission. And the same may be said of Astoria, of Cathlamet, of St. Helen's and Milton, of Vancouver, and of various points in both Territories. At no one point could we collect a large number immediately; but at each, the opportunity is afforded for a *beginning*, and in the end, the increase would be in proportion to the devoted labour and patient faith of the Spiritual husbandman.

"I had intended to visit various other points in both Territories; but, in addition to the services in this place and vicinity, which seem to be demanded of me, the question occurred: Why should I seek to open up new fields for labour, when we have not labourers to occupy one half of those already commenced? I have some reasonable ground of hope, that two or three Clergymen at least will come to our assistance during the present Summer, or early in the Fall. Until then, we must do what we can to occupy the ground already committed to our hands.

"The report of the Committee appointed at our last meeting, will inform you what has been done towards the proposed Diocesan School for Boys. This is, indeed, an enterprise of no small moment to our progress on this coast. Experience has taught us the difficulty of supplying the ranks of our Ministry from the States. This is quite natural, numerous as the calls are there quite in the midst of home and friends; and while we can offer no inducements, other than those of Missionary life in a pioneer work. Under God, our ultimate dependence must be upon those reared among us. And yet we must not underrate the difficulties of attempting to erect and carry forward the proposed Institution. These are neither few nor small, especially in a country situated as ours is, where every influence is counter to the objects which it proposes.

"I may say to the Convocation, that a correspondence has been commenced with a distinguished Layman, in one of the Eastern Dioceses, and that measures are already in progress from which we may reasonably hope for substantial aid in this educational enterprise. I desire, however, to reiterate the caution given last year, in the event you deem it advisable to proceed. Let us beware of becoming en-

tangled in debt, or of adopting any measures which may involve distant agencies. We should commence in an humble way, and enlarge the Institution so fast only as the means in hand will authorize, or the number of pupils may require.

"This reference to the School enterprise presents a favourable introduction to another topic intimately associated with it, and deeply important in itself. Supposing our School ready to commence operations, where shall we find the youths prepared to seek such a course of Christian training, for future usefulness in the Church? Evidently, *the material* must, as a general rule, be prepared elsewhere. We may hope, indeed, that the dew of God's blessing will descend upon the instructions, mingled with prayer and faith, and that under them many a young heart will be warmed into loftier purposes of love and usefulness. But yet all experience proves, that much the larger number who ultimately enter the Ministry, enter the School with that design, under influences exerted elsewhere.

"Throughout the Bible, the thorough religious training of children is enjoined as an indispensable duty. At the outset, the Jewish Church received this specific command: "And these words which I command thee; this day shall be in thine heart: and thou shalt teach them diligently unto thy children."—Deut. 6; 6, 7. And to show the extent of this teaching, they are enjoined towards the close of the chapter to explain to their children all the rites and ceremonies of the Church, because these services were binding upon all their generations, and therefore involved the position, the privileges and duties as well of the children as of their parents. Nor are these duties enjoined less explicitly in the New Testament, where Christian fathers are commanded to "train up their children in the nurture and admonition of the Lord." When parents believed and were baptized, their households were, by the same sacrament, 'received into the congregation of Christ's flock,' and were to be *nurtured and admonished* accordingly.

"I need not say, for you all know that our Church recognizes these duties in their full extent. And to provide effectually for their discharge; lest parents should be negligent, or in case of their death, *sponsors* are joined with them in the baptismal covenant; and to give still greater certainty and efficiency to the whole, the Clergy are enjoined to give faithful *diligence* to this work. Sunday-school *may* be made an important auxiliary, but can never be made a substitute for this parental training. As generally conducted, they do not ful-

fil the requisitions either of the Bible or the Church. Whenever they can be established under the management of faithful christian teachers, I shall rejoice to see it done. We are amply supplied by our friends in the States, with Bibles, Prayer Books, Tracts, and S. S. Books. These will be furnished to the Clergy or other friends, whenever they can be judiciously used.

“Until S. Schools can be organized with a prospect of permanent usefulness, I recommend the Missionaries to form catechetical classes at all points where they have stated services, whether on Sunday or during the week. If necessary, present a Prayer Book to each child who is willing to attend and to learn the Catechism. Keep also some S. S. Books on hand, and exchange them on every occasion of catechising. This will be the commencement of a good work, and will enable us to ‘sow beside all waters.’ Nothing is more imperatively demanded in the present religious condition of this country, than proper religious instruction and training. And to this work our Church is admirably adapted in every part of her system.

“Several other suggestions would be offered to your consideration for enlarging our field of usefulness, or for occupying it more successfully; but the want of additional laborers renders the execution of any such plans impracticable. I can but renew my former exhortation, that in addition to the points at which we statedly minister, we endeavor to extend our services as widely as possible by occasional visits during the week. We may not be able to collect large congregations, but we may always find enough to whom it is a privilege to preach the Gospel. By spending a day or two in kindly visiting in any given neighborhood, we may collect together an encouraging number, and thus teach ‘publicly and from house to house,’ as Paul did. In preparing our nets, we must beware not to make the meshes too large.

“During the year I have received official notice of the following depositions from the ministry, of W. H. Goode, Presbyter, of the Diocese of Tennessee, by Bishop Otey; of W. W. Dodge, Presbyter, of the Diocese of Kentucky, by Bishop Smith; of John McKeown, Deacon, of the Diocese of Montreal, by Bishop Whitehouse, of Illinois; of Homer Wheaton, Presbyter, of the Diocese of New-York, by Bishop Potter; of Benj. W. Whicher, Presbyter, of the Diocese of Western New-York, by Bishop DeLancey.

"During the same period also other events have transpired, of deep interest to the general Church. In September, the Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of the Diocese of New-York, was called to his rest after a brief but laborious and useful Episcopate of nearly two years. Very soon, however, his place was filled by the election and consecration of the Rev. Horatio Potter, D. D., of Albany. Rev. Thomas M. Clark, D. D., has been elected and consecrated as Bishop of the Diocese of Rhode Island, which had continued vacant since the death of Bishop Henshaw. The Rev. Henry W. Lee, D. D., has been elected and consecrated as Bishop of the young Diocese of Iowa, thus completing its organization; and the venerable Bishop Kemper has been unanimously chosen as Diocesan of Wisconsin.

"The last two items just recited, are full of instruction and encouragement to us. In 1835, Dr. Kemper was sent as a Missionary Bishop to Missouri and Indiana, and to the vast territory then lying Westward from Missouri, Illinois and Michigan. Few indeed were the Clergymen and Churches then on the ground. Now within that field there are four organized Dioceses, each with a Bishop, and another soon to be added; there are more than a hundred Clergymen supplying a yet large number of Churches and Missionary stations. In view of all this, *we* may 'thank God and take courage.'

"There is one topic more to which, in conclusion, I must allude, although it is with sorrow. Scattered over both these territories, there is quite a number of persons who were formerly connected with congregations of our Church, some as communicants, others by baptism and early habits of attendance. Were all these zealously interested in the establishment and prosperity of the Church, she would at once assume a strong position and an onward progress. But here is my sorrow—they are too generally suffering under a spiritual paralysis. Coming, as many of them did, when the country was merely the resort of trappers and traders, and being thus for so many years removed from the means of grace and the influences of Christian society, it is not wonderful that they have fallen into habits of religious indifference, or open wickedness. Nor have later years brought any material change for the better. Coming, as most of the emigrants did, across the plains, and enduring all the privations and sufferings of that journey, 'in mind, body and estate,' and then mingling from the outset in all the intense worldly excitement and reck-

lessness which have too generally characterized the Pacific coast, and especially in the mining regions, every influence has been adverse to the cultivation of religious feelings and habits. This I find to be the case through the whole land; for although places of worship, and religious ministrations exist to some extent in most settled parts of the country, this same spiritual paralysis is found everywhere. There is wanting that decided, strong consistent christian character and zeal which should mark those who have passed from death unto life—who are new creatures in Christ Jesus. Consequently it is impossible to engage them earnestly in the Lord's work, or in any department of it, while yet there is an eager pursuit of worldly things.

"We may hope that the now altered state of the country affords a reasonable prospect of better success. But let us not conceal from ourselves where the true difficulty lies, and whence must come the only efficient remedy. Circumstances such as we have just recited may be the *occasion* of exhibiting, but they are not the *cause* of this spiritual death. That is found alone in the alienation of the heart from God. And nothing can restore the heart from this alienation but the Gospel of Christ made effectual by "the Holy Ghost sent down from heaven." What we need, therefore, is this transforming power; not an excitement, however intense, but the profound implanting of God's truth in the understanding and heart of mankind. Let us keep this steadily in view, my brethren of the Clergy, as the end of all our ministrations. It is our only weapon with which to contend successfully against a fruitless religionism on the one hand, and scepticism or infidelity on the other. In the absence of the true and sanctifying power of the Gospel, these ruinous extremes spring up naturally, as tares and thistles in a neglected field. We should seek continually through this power of "the truth as it is in Jesus," the conversion of the ungolly, the recovery of the back-slidden, and the sanctification of the faithful. And if we fully execute this ministry, we may confidently ask and expect the plentiful effusion of the Holy Spirit upon our work. True, this "preaching of the Cross" will be an *offence*, and under it some who, after a sort, have followed Christ, will go back and walk no more with him; but the true disciples will cleave to it all the more closely as alone having "the words of eternal life."—Jno. 6, 66, &c.

"This I repeat is what we now need. It matters not that our number is small. If only their hearts be subdued by a true faith, and

their lives sanctified by a loving and zealous obedience, the Lord will add to the Church daily such as shall be saved. For this end I beseech our brethren everywhere to awake from their slumber, and to unite with us not only in our labors, but in ceaseless supplication that the Lord will "show his mercy upon us, and grant us his salvation."

[I.]

REPORT OF THE RT. REV. JOHN PAYNE, MISSIONARY
BISHOP AT CAPE PALMAS AND PARTS ADJACENT,
WEST AFRICA.

*To the Board of Missions of the Protestant Episcopal Church of the
United States of America, the undersigned respectfully submits the
following Report, for the year 1854:*

THE past, like all the preceding years of its history, has been marked by a Father's chastening love towards the African Mission.

One male teacher—Mr. Augustus Rogers, and two females—Misses Colquhoun and Freeman, have permanently withdrawn; while the Rev. C. C. Hoffman and wife, Mrs. Payne and Miss Martha Wilford, have been compelled to visit the United States for the restoration of health.

More serious afflictions still, have been appointed us.

On the 23d of February, Miss Sophia Smith, a young lady from St Andrew's Church, Philadelphia, eminently pious, and to human sight well qualified for usefulness, died of the African fever, after a few days illness. Although she had been with us but little over a month, in view of her approaching dissolution she could say, "Thy will be done."

On the 11th day of July, Dr. T. Ramsay Steele departed this life at Cavalla Station. Dr. Steele arrived at Cape Palmas in January, having been appointed Missionary Physician. Uniting ardent piety with the love of his profession, he was well qualified for the position assigned him, but *consumption* had almost done its work ere he reached the country; so that, although he lived not quite six months, this, in his own opinion, was a longer period than he could have survived in his native land. His death, like his life, was holy resignation and perfect peace.

In the month of October, on the second day, death again visited the Mission, removing from it the Rev. G. W. Horne, Superintendent of Rocktown Station. His disease was diarrhoea, from which he had been suffering so long and much, that he had come to the resolution to withdraw from the climate.

Mr. Horne was a native of Jamaica. He was endowed with unusual intellectual abilities, and a spirit of perseverance and self-reliance rarely equalled; so much, indeed, had he cultivated these last qualities, that if his death was apprehended by himself, he forbore to communicate his feelings to others, and his end was most unexpected to all.

Thus has it pleased God to afflict, but as is His wont it has pleased Him to bless too.

"How beautiful upon the mountains are the feet of Him that bringeth glad tidings, that publisheth peace." Thus have the hearts of the older members of the African Mission been forced to cry out during this year.

In January, Rev. J. Rambo, who was on a visit to the United States during last year, returned to Cape Palmas. He was accompanied by Dr. Steele and Miss Smith, deceased, Mrs. Rambo, the Rev. Mr. Wright and wife, Miss Anna M. Steele and Miss Mary Ball. All except the first two are spared, and most usefully employed. Miss Steele has been united in marriage to the Rev. H. R. Scott.

To the above accession from abroad, we gratefully report, in addition, some raised up in the country.

On Sunday, January 1st, Mr. Garretson Walter Gibson (Colonial) was admitted to the Order of Deacons. The ordination was held in St. Mark's Church, Cape Palmas.

At Cavalla, on the 15th of February, Mr. Alfred Russell, late Methodist Minister, Liberia, was admitted at the same time, to the Orders of Deacon and Presbyter.

At Cavalla, on Easter-day—it being the occasion of a meeting of the Cape Palmas Convocation—Messrs. John Musu Minor and Clement Frederick Jones (Natives) were admitted to the Order of Deacons.

In St. Mark's Church, Cape Palmas, on Sunday, May 21st, Rev. Thomas A. Pinckney (Colonial) was admitted to the Order of Presbyter. At the same time and place, Mr. Hezekiah Greene, (Col'd.) was admitted to the Order of Deacons. Mr. Greene had pursued his Theological studies for two or three years previous, in England.

At Cavalla, on September 3d, Rev. William Wright was admitted to the Order of Presbyter.

These additions to our Missionary corps, have enabled us not only to maintain our former operations, but greatly to enlarge them.

THE MISSION AT CAPE PALMAS STATION.

Here, the Rev. H. R. Scott has been enabled to perform regular services, both amongst Colonists and Natives, about once in two weeks, and sometimes oftener. He has found much encouragement amongst both classes for whom he labours. In the Natives at Cape Palmas, there is manifestly an increased attention to the claims of Christianity. This is manifested by the prevalent observance of the Sabbath, and large attendance on religious services. This state of things has been greatly promoted by a young native teacher and candidate for Orders, Mr. N. Sayre Harris.

Through Mr. Scott's zeal and perseverance, a commodious Native Chapel has been nearly completed at the Cape, at an expense of nearly *three hundred dollars*, nearly all of which has been raised in the Mission and the Colony.

In the Colonist department of Mr. Scott's charge, there has been a gracious visitation of the Holy Spirit during the latter part of the year. Indeed, it extended to all Christian congregations in the Colony. As the fruits of it, all the members of the High School, with, perhaps, one exception, made a profession of their faith in Christ; including two from Cavalla, *twenty-three* were confirmed in St. Mark's Church on Christmas day.

Statistics.

Communicants—Added, 27; suspended, 1; removed, 4; died, 2—present number, 50. Baptisms—Adults, 4; infants, 2—total, 6. Confirmations—23. Marriages—2. Sunday School Scholars—97. Alms and Missionary contributions—\$300.

High School.

This Institution is now beginning to realize the hopes and expectations which led to its establishment. During most of the year, the number of pupils maintained in it has been eleven—this being the limit of allowance by the Foreign Committee. I have already stated the very gratifying religious education of these youths. At the beginning of next year, two of them are to be advanced to the office of teachers, and two have professed themselves inwardly moved by the Holy Ghost, to take upon them the office of the Ministry.

The High School is, at present, under the immediate charge of the Rev. G. W. Gibson, who also assists the Rev. H. R. Scott in the ser-

vices of St. Mark's Church, and officiates at Half Grahway, a Native Station, three miles distant from Mt. Vaughan.

Day Scholars, to the number of twenty-two, have been admitted to instruction in the High School.

Female Day School.

Mrs. E. M. Thomson, who has been for so many years teacher of this school, has been compelled, by ill health, to refrain from teaching a part of the year. Her place was in part supplied by an assistant; two months ago, however, she was enabled to resume her charge.

At the examinations of the two schools, at Mt. Vaughan, held on the 21st inst., there were present: Boys, 32; Girls, 31—total, 63.

Orphan Asylum.

The completion of the building of this Institution has been delayed beyond all expectation. It has been found impossible, by any means, to collect the requisite materials. Even now all are not in place. It is hoped, however, the Rev. Mr. Scott will be able to occupy the house early next year, and soon afterwards to receive the pupils, who have been for many months selected.

Some alleviation of the annoyance caused by the delay in erecting the building, is found in the fact that, when completed, it will be at once most commodious and permanent, the materials being chiefly stone.

It is very gratifying to be able to add, that the object of the Orphan Asylum has elicited the warmest support and a generous sympathy, in many portions of the United States, and especially in Philadelphia; so that ample means will doubtless be provided for the permanent support of the Institution.

Green Hill School.

This school was opened last year, under the zealous efforts of the Rev. C. C. Hoffman. It was placed in charge of Mr. N. S. Harris, a native teacher and Candidate for Orders.

Mr. Harris appears to have discharged his duties well; the number of pupils in his school has been about twelve, and their examination in July, showed that they had made good progress.

Unfortunately, soon after this, difficulties arose between Mr. H. and his Colonial neighbours. By these, he was accused of stirring up

hostilities towards them amongst his people. The accusations, on investigation, were not sustained, but the excitement continued, and became so annoying that, at his earnest request, Mr. Harris was allowed to remove his school from the scene of strife.

It was situated on the hill opposite Mount Vaughan, and in the midst of the colony. It has been removed to the east bank of the Hoffman river, about one mile from the town of Harper, and quite out of the colonial settlement. The name of the river on whose banks it stands, being the same as that of the beloved founder of the school, there would appear to be peculiar propriety in its bearing hereafter the name of *Hoffman Station*.

The plain, on the borders of which it stands, is likely to be the habitation of most of the natives now on the Cape. Its position, therefore, is better for influence upon the natives than the former one.

HALF GRAHWAY STATION.

This is the second of the Day Schools authorised to be established during the year. Owing to the tardiness of all building operations, nothing more has been accomplished here than the partial erection of the teacher's house, commenced in last July. The Rev. G. W. Gibson, assisted by Mr. Edward Simpson, has held religious services in the native town, near the station, during the year.

ROCKTOWN AND FISHTOWN STATIONS.

These are only about three miles apart. Until July 4th, they were both under the care of the Rev. G. W. Horne, who resided at the former place, and made occasional visits to Fishtown, as he was able. On the day just named, the Rev. William Wright removed from Cavalla to Fishtown, and assumed the charge of that station. Rocktown continued under the care of the Rev. G. W. Horne, until his death; this event made it necessary for the Rev. W. Wright to remove to Rocktown. He has now the immediate oversight of both stations, and preaches, as he has health and opportunity, to the several villages in their neighborhood.

At Rocktown, Mr. Wright is assisted by Gregory T. Bedell, native teacher. At Fishtown, by Mr. J. B. Phillips, (Liberian) teacher, and Samuel Boyd, native teacher.

Statistics.

Communicants—Fishtown, 6; Rocktown, 4; total 10. Baptisms—Infants, 1.

Boarding-Scholars, native, Rocktown, 14; Fishtown, 8; total 22.

CAVALLA STATION.

The operations of this station have been extended this year, by the assistance of Rev. Messrs. Scott and Rambo, (temporarily here while their homes are being prepared at Cape Palmas and Bassa Cove,) and Rev. C. F. Jones, native Deacon.

Mr. Jones, with Thomas Freeman, native convert, have made two tours sixty miles into the interior. In these he preached many times along the banks of the Cavalla river. The addresses of Mr. Jones, and of Freeman, lately a Demon-man, appear to have made a decided impression. In some places bitter words were elicited from those of Freeman's late profession, as he declared from his own knowledge and experience, that the system was one of lies. Mr. Jones has also made missionary excursions with the Rev. J. Rambo, to Babo-town, along the river Cavalla, and to the distance of twelve miles along the sea-shore; he has also preached frequently in two of the Cavalla villages.

The Rev. J. Rambo has superintended the operations of the press at Cavalla. He has taken, alternately with Rev. H. R. Scott, the week-day English service, for the Mission family and native villagers; he has had under his pastoral care, and preached weekly in two of the native villages at Cavalla; he has made several missionary excursions with Mr. Jones to the Babo tribe, as before stated. The months of May and June were passed in visiting Bassa Cove, the station to which he has been assigned, and which he hopes to occupy early in the approaching year. While at Bassa Cove, Mr. Rambo preached several times to Colonist and native congregations.

The Rev. H. R. Scott has alternated with Mr. Rambo, in the weekly evening services at Cavalla. He has had the pastoral supervision of two Cavalla villages, in one of which he has had the satisfaction of baptizing three adult natives, one of them a grey-headed woman. Both he and Mr. Rambo have taken part in the instruction of the advanced scholars in the boarding-school.

The undersigned has been officiating as heretofore, once a fortnight, each, in one Cavalla, three River Cavalla and two Grahway towns. On the Sabbath he has conducted services for the boarding-schools, at half-past seven o'clock in the morning, explaining the Gospel and epistles for the day: held a Grebo service, and preached in the large native town; superintended the Sabbath-school in the afternoon, and preached in English at night to the Mission family and schools.

The boarding-schools have been as flourishing as to numbers as in former years, while the moral tone in them has been better. Indeed, such a general spirit of obedience has never been known, nor have there been before such large additions to the communion.

The good order of the boy's school is to be attributed chiefly to the judicious management of Mr. Augustus Rogers, who was compelled to resign his place by ill-health, several months since. His place is partially supplied by William H. Kinckle and Thomas C. Brownell, native teachers.

In the female boarding-school, Miss Mary Ball, though young in years, as well as experience in the missionary life, has by a mild and patient and persevering course, accomplished much; while Miss Anna M. Steele (latterly Mrs. Scott,) has greatly advanced a separate class of older girls, composed of colonists and one native.

CHRISTIAN NATIVE VILLAGE.

The social character of this infant Christian community has improved during the year. This, with the Divine blessing, is attributed mainly to the appointment of Christian visitors, and a social repast on the Friday evenings preceding each communion. The visitors are two of the most approved Christians in the village. Their duty is to take the general oversight of the communicants, to compose differences, and to correct improprieties. The social repast, or Christian meal, is given in rotation by those keeping house in the village, being a communicant. The food prepared is that ordinarily used, only increased in quantity to meet the demand of the occasion. The communicants are all expected to attend; the pastor, with one or more ladies of the Mission, are always present. When collected, after a little conversation, a hymn is sung, a suitable portion of Scripture read, and explanations made by the pastor, or some one selected from the company. The visitors are then interrogated as to the condition of the communicants; and if differences remain unsettled, the parties are if possible reconciled, prayer is then offered up, and all

afterwards sit to partake of the frugal meal. This over, all stand up around the table, sing a doxology, and then separate.

The influence of such an occasion upon those emerged from heathenism is most salutary. The Christian village, however, like all parts of the Church militant, must not escape trials. During the year two of its inhabitants have fallen into gross crimes, and in consequence withdrawn to the more congenial influences of a heathen town.

At the date of this Report no signs of special encouragement are perceived among the natives of Cavalla. The general attendance on public services continues about the same as in former years, but the baptism of four adults from their midst, has made clearly defined the difference between a professed and real faith in the truth of the Gospel, and this has caused general professions, formerly so freely given, to cease; and in many cases it is believed aroused a decided opposition to the truth.

Statistics.

Communicants added from the United States, 4; Cavalla, 17; restored, 3; removed, 2; suspended, 2; died, 2; present number, 58. Boarding scholars, boys, 23; girls, 26; total, 49. Heathen children attending Sunday School, about 50. Missionary contributions for the year, \$132 39. Alms, \$63 64. Baptisms: infants, 16; adults, 17; total, 33. Marriages, 6. Confirmations, 17.

TABOO STATION,

(Thirty miles east of Cape Palmas.)

This Station is under the care of the Rev. J. S. Minor, native deacon, assisted by Mr. Hector Humphries, native teacher.

Mr. Minor has preached during the year to the Babo and Plabo towns, scattered along the sea-coast, the distance of some fifteen miles. Mr. Humphries is teacher of the school at the Station, which has numbered from seven to twelve scholars.

The sustaining efficient operations, so far from the scene of foreign supervision, exclusively by natives, is still matter of anxious experiment.

The Taboo towns destroyed at the close of the last year by the British, have not yet been rebuilt, and the people are still at a distance from the coast.

STATIONS IN LIBERIA PROPER.

It was stated in my last Report, that arrangements had been made to extend the operations of the Cape Palmas Mission to the principal Liberian settlements, and how Providence appeared to be favoring the design. It is now my happiness to speak of further progress.

MONROVIA STATION.

(250 miles N. West of Cape Palmas.)

At the time of my visitation in October, 1853, a church was organized, under the name of Trinity Church, and the Rev. Alexander Crummell, not long arrived from England, placed in charge of it. Until a church building should be provided, the congregation assembled in a small building, kindly loaned for the purpose by the Methodists. Mr. Crummell, though hindered by sickness, and absent in the early part of the year for a short time, for the improvement of his health, has continued to officiate with much regularity, and, as it is believed, with efficiency. In August he was joined by the Rev. H. Greene, ordained a short time before to the diaconate, and who has continued to render him much valuable assistance.

The first object of Mr. Crummell has been to gather and establish a congregation, and as essential to this, to erect a place of worship.

In both these objects there is a prospect of success; the congregation and communicants have been increasing under his assiduous efforts, and some progress made in the church building.

Just one year after formally entering upon his charge, the foundation stone of Trinity Church was laid, with suitable services, and the building is now progressing; it is to be a Gothic edifice, after a plan received from England, 55 by 75 feet. Though the dimensions are not immoderate, an expenditure of some six thousand dollars will be incurred to complete it; of this amount, not above sixteen hundred dollars have been, so far as is known, yet contributed.

It is hoped that the numerous friends of Liberia, scattered through the United States, will supply the means to finish so desirable and necessary a work.

In connection with Trinity Church is a female high school, and a Sunday-school besides, where Messrs. Crummell and Greene have under instruction two colonist boarders, and two day scholars.

At Virginia, a settlement in Mesurado county, eight miles from Monrovia, and near the mouth of the St. Paul's river, a day school is

maintained, under Mr. Crummell's direction. A neat thatched house has been erected, which answers for a school-house and for religious services.

Statistics.

Missionary, Rev. Alexander Crummell, Presbyterian; Assistant Missionary, Rev. Hezekiah Greene, Deacon; Teachers, Mr. Samuel Bass, teacher and lay reader; and Mrs. Georgiana Williams. Baptisms: Colonist, infants, 9. Confirmations, none; but 12 awaiting Episcopal visitation. Marriages, 1. Deaths, 4. Communicants, 26. Scholars, boarders, 2; day scholars, 27; high school, 6: total, 35. Sunday-school scholars, 51; regular attendants, 40. Average attendance on Divine service, 60 to 70. Missionary contributions and alms, about \$100.

To the above statistics, the Rev. Mr. Crummell adds the following interesting items, indicating the active spirit pervading Trinity Church.

1st. The establishment of an out station, seven miles from Monrovia, where a school of 25 children is taught.

2nd. A Missionary Society, furnishing most of the means to maintain the above station.

3d. A Communicants' Association for mutual oversight.

4th. A Bible reading of all the adult members of the congregation; to meet once a week.

5th. A catechizing of the children on Mondays.

6th. The establishment of a female high school.

It has been stated that the first object sought at Monrovia, is the full establishment of Trinity Church congregation. But an ulterior, and even more important one, is the permanent provision for an Episcopal High-School, or College.

With reference to this last object, it was stated in my last Report, that a most healthy, retired, and altogether desirable tract of land, of some thirty acres, had been procured on Cape Mesurado. A small house has been already erected on this site. But there being no Mission house as yet at Monrovia, it is deemed all-important, as soon as practicable, to supply this deficiency, and to provide, in part, for the proposed institution, that a larger building be erected on the Mission lot in the ensuing year.

A permanent building (of stone, found in abundance on the premises), to accommodate two families, and a dozen boarders, would

involve an expenditure of \$2,500 to \$3,000. But it is most earnestly hoped that contributions from private sources, or the liberal offerings of the church in general, will warrant the Foreign Committee to authorize its erection during, or soon after, the approaching year.

CLAY ASHLAND.

This Station is also in Mesurado county, but twenty miles above Monrovia, on the northern bank of the St. Paul's river. It is in the very heart of the country, and rapidly becoming closely populated. It appeared therefore a favorable Providence which brought into the service of the Mission the Rev. A. Russell, who had previously fixed his residence here.

Early last year Mr. Russell completed Grace Church, a small but neat brick edifice, in which he has already held religious services, and a Sunday-school.

Mr. Russell has extended his services to the opposite side of the river, in the Township of *Caldwell*, and to a new and prosperous settlement some eight miles above his residence, on the same side of the river, called New-York. At this latter place, through the zealous efforts of a few, a thatched building has been fitted up for public service, and the prospect of building up a congregation is fair; about one hundred dollars were raised by the Episcopalians and their friends towards this object.

Two schools are maintained at this Station. A male school for natives and colonists, and a female for the latter exclusively.

It was hoped at one time, that this would be a most favorable point from which to operate upon the natives, but the rapid extension of the Colonial settlements, and, still more, the constant disturbances amongst the border tribes, thus far has prevented the realization of that hope.

Some fifteen natives, however, youths and men, reside on Mr Russell's premises, and receive instruction from himself and the teacher in his employment. At the same time, the wants, temporal and spiritual, of the infant Colonist communities along the St. Paul's, more than sufficiently tax all the ameliorating influences which may be brought to bear upon them. And it is gratifying to be able to report, that the services of Messrs. Crummell and Russell, with their associates and employees, extend the influence of the Episcopal Mission to almost the whole of Mesurado County.

In the absence of recent reports from Mr. Russell, the following are only given as an approximation to the real state of things at the station.

Statistics.

Missionary—Rev. Alfred F. Russell, Presbyterian. Teachers—Mr Henry Williams, Mrs. Caroline De Courcey. Communicants—about 25. Scholars—Boarding, native, 15: Day, native, about 25: Sunday School, about 40. Missionary Contributions—about \$100.

BASSA COVE STATION.

(180 miles N. W. Cape Palmas.)

At the close of last year, arrangements were made for occupying this station. Measures, as good as practicable, were taken to erect a Mission house, for the reception of the Missionaries at an early date; but such has been the delay, inseparable from all such undertakings in infant Colonies, that an outhouse only had been completed at the latest advices from the station. Mr. Rambo and wife have been consequently detained at Cavalla, and the former has been compelled to be satisfied with making one visit (as above reported) to the scene of his future labours. Both appear not only willing, but cheerful, to go forward and occupy what is, without doubt, a wide and most important field; but it is certainly most desirable that they shall be speedily joined by another Missionary, as well as two teachers, a male and female.

SINCE STATION.

(90 miles N. W. of Cape Palmas.)

This is a settlement of some two thousand Colonists, chiefly from the most Southern States; and, in view of this last fact, an appeal was made for its support by Episcopalians in those regions. No sufficiently liberal response, however, so far as is known, has been made, to justify the expenditure requisite for placing the Mission on an efficient and permanent foundation. In last July, however, the Rev. Thomas A. Pinckney, late assistant minister of St. Mark's Church, Cape Palmas, was sent to commence services at the station.

He succeeded in securing a very comfortable home, answering at

ence for a dwelling and place of worship. He has been much hindered by sickness here, as he was at Cape Palmas; but, as he has had ability, has faithfully discharged his ministerial duties.

No accessions, so far as reported, have been made to the Communion; nor has the undersigned the means of ascertaining the attendance of the congregation to which Mr. Pinckney ministers, nor the condition of the Sabbath-school under his care.

General Summary.

Principal Stations—8, viz: Cavalla, Cape Palmas, Rocktown, Fishtown, Sinee, Bassa Cove, Monrovia and Clay Ashland. Outstations and preaching places, colonist and native, 42—visited regularly: native, ditto, about 20—visited occasionally; Attendants, about 2500; Ordinal Missionaries, including Missionary Bishop, 13; Candidates for Orders, 2; Foreign Teachers, including Missionaries' wives, 10; Colonist and Liberian Teachers, male 4, female 3—total, 7; Native Teachers, male 6, female 2—total, 8; Scholars—Colonist: boarding 16, day about 120, Sunday-school (including above) 220; Native: boarding 165, Sunday-school (including above) 200; Baptisms, adults 23, infants 29—total, 52; Communicants, colonist and natives, 169; Missionary Contributions and alms, about \$766 57; Confirmations, 40; Deaths, 17.

Conclusion.

A comparison of the present with the last report, suggests cause of encouragement, and, at the same time, of anxiety. The number of Communicants has increased one-half, but the sphere of labour has expanded three-fourths beyond its original limits. From Cape Mount to Taboo point, a distance of three hundred miles of coast, and towards the interior in all directions, the fields are white to the harvest; and our Mission, thank God, is fairly entering into the harvest. God has evidently called us to, and co-operated with us, in past enlargement. And now for a recompense of the same, He undoubtedly calls again, by his word, "*be ye still enlarged.*" "*My Father worketh hitherto and I work,*" said the Almighty onward marching, all conquering, King of Kings; and He said, moreover,

“He that abideth in me and I in him, the same bringeth forth much fruit.” May the Church and its African Mission, ever thus manifest its vital union with the Light and Life and Salvation of the world!

Respectfully submitted.

JOHN PAYNE,

*Missionary Bishop of the Protestant Episcopal Church,
at Cape Palmas, and parts adjacent.*

CAVALLA, DECEMBER 31, 1854.

[J.]

REPORT OF THE RT. REV. WM. J. BOONE, D. D., MIS-
SIONARY BISHOP AT SHANGHAI, CHINA.

Shanghai, May 29th, 1855.

*To the Board of Missions of the Protestant Episcopal Church of the
United States.*

DEAR BROTHER,—

I was at sea, on my return to China, at the season when my Report for the year 1853-4 should have been written; this Report, therefore, must commence from the Triennial Meeting of the Board in 1853.

I embarked with my family, accompanied by Mr. Points, Miss Wray, Miss Conover, and my young Chinese friend, Tong-Choo-Kiung, on board the ship "Gravina," and sailed from New-York for Shanghai, Nov. 14th, 1853, and arrived here after a very long passage of 150 days. Our passage, though long, was a pleasant one; we all enjoyed, through God's blessing, good health, and spent our time agreeably and profitably, in studying the Chinese language; Tong making himself useful as a teacher.

Upon our arrival we found matters in a very sad state at Shanghai; the walled city was in the hands of a parcel of men who claimed to be of Tai-ping-Wong's party, but who were never owned by him. Their occupation of the city had brought around it a besieging army of some 15,000 soldiers, and these two bodies together were as great a curse to Shanghai, and the surrounding country, as could have been well inflicted on it. The access to the city was attended with much inconvenience; and it was dangerous to go about in the surrounding country, so that Missionary work was very much at a stand still. By God's blessing this whole state of affairs is now changed; the city has been recaptured; the rebels have disappeared, and the besieging army has been withdrawn. We have now as free access to the city as formerly, and the surrounding country is more open than ever it was to itinerant laborers.

The Missionaries from this place, since the re-capture of the city,

penetrate 200 or 300 miles into the interior, and are absent for five or six weeks at a time, and we have not heard as yet of any complaints being made by the Chinese authorities. At all the churches in the city, there is a larger attendance on the services than at any time previous, and the impression is general among the Missionaries that there prevails a much more lively interest in listening to the preached word, than there was before the city was taken. The number of applicants for baptism is also encouragingly large, so that we cannot but indulge the hope, that God's wonder-working and merciful Providence will bring good to this community, out of the sore and heavy calamity they have experienced.

I cannot refrain from making mention of a signal mercy in the preservation of the fine church, built by Mr. Appleton, the night the city was taken. The city was set on fire in various places, it would appear by both parties, Rebels and Imperialists. The whole street to the north of Christ Church,* was burnt to the ground, and the fire even crossed a canal and burnt a small house within a few feet of the church, and yet, by God's protecting Providence, it escaped wholly unhurt.

Christ Church.

The labors of the past year, from the causes above mentioned, have been much interrupted and broken; since the capture of the city we have been able to have two services at Christ Church on Sundays, Wednesdays, and Fridays, and a single service on each of the other days in the week. This was formerly Mr. Syle's field, whose absence from it I constantly grieve over, and cannot give up the hope that when his health shall have been fully restored, he will be led back to it, in God's good Providence. Mr. Nelson and myself both have our studies at the church, and give attention to the duties to be performed there. He does most of the preaching, my health not permitting me, sometimes for days together, to venture on a sermon: when this is the case, I stand at the door on the street and invite the passers by to turn in and hear the word of life, and endeavor to console myself under my sad trial by saying with the Psalmist, "I had rather be a doorkeeper in the house of my God," than have any worldly employment whatsoever. Our congregations average from 100 to 120 each day, and sometimes are larger. When

* The name of the church above mentioned.

health permits, I go to the church five days in the week, reserving Wednesday and Saturday for visiting the schools at Hoong Kur,* and instructing the candidates for baptism, connected with our School Chapel.

School Chapel.

In the services at the School Chapel I am assisted by Rev. Mr. Keith, our Deacon, and Rev. Mr. Wong. The communion is administered at this Chapel the first Sunday of each Chinese month; and on the other days provided for in the Communion Service; it is not administered in the city, as our flock is yet too small to divide.

Nien Ka Kok.

Mr. Keith has a preaching place and schools at a village called Nien Ka Kok, about two miles north of our houses, which he visits on Sunday and during the week. There seems to have been a marked degree of interest excited in this little hamlet, and no small opposition is manifested by many to having Satan's dominion there disturbed. Their opposition shows itself in a way I have not heard of before; they laugh at the article of the creed which treats of our Saviour's birth: even the boys and girls will point at Mr. Keith as he walks along, and jeeringly say, "You are the man that believes in a virgin's having a son." Connected with this preaching place are two day-schools; the one for boys and the other for girls, which are superintended by Mr. and Mrs. Keith.

Kong-Wan.

Wong-Kong-Chai, in addition to the assistance he gives in preaching at the School Chapel, preaches at a place about four miles distant, called Kong-Wan, and superintends there two large boys' schools, averaging about 30 scholars each.

Boys' Boarding School.

Since the 1st January last, when Mr. Points resigned his connection with the boys' boarding school, it has been under my own supervision. Miss Fay has had the general superintendence of the boys, overlooked them when in Chinese school, and in their play hours; seen after their food and clothing, and taken the general control of them,

* The place of our residence.

when not under their English teachers. Mrs. Keith has continued to teach them English three hours a day since her marriage, as she did before. Miss Conover also teaches in this school. One of the pupils has been added to the church by baptism during the last year, making the eleventh who has thus been dedicated to God. It will afford a gratifying proof of the progressive character of efforts to benefit the young, to state, that this Christian young man is now one of the Chinese teachers in the school in which he was himself recently taught.

Girls' Boarding School.

The boarding school for girls has been under the efficient management of Miss E. G. Jones, and Miss Catharine Jones. It is truly pleasing to witness the improvement in their little flock of forty girls. Three of the pupils of this school have been baptized, and the first and oldest pupil is now preparing for the sacred rite: the Chinese woman who teaches the girls embroidery, is also a hopeful candidate for baptism. These two schools have always enjoyed the sympathy of the church, and have been liberally supported, and they are well worthy of all the sympathy and support they have received.

Day Schools.

We have, however, another kind of school, for which I would bespeak the prayers and offerings of my Christian brethren in the United States. These are day-schools; answering to the old field schools at home, or rather being a tertium quid somewhere between the ragged schools of the large cities, and the old field schools of the country. Population teems here so that there is no lack of scholars. We are opening these schools for girls as well as boys, and are meeting with very encouraging success. In our girls' schools we have introduced a new feature, which apparently pleases the Chinese, and promises much good: it is the employment of women instead of men to teach in them. They say, if a woman can put her reading to such a purpose as this, it is worth her while to learn to read the books. We can support one of these schools, say of twenty scholars, for 100 *Shanghai* dollars per annum; paying out of this sum house-rent, teacher, stationery, and other incidental expenses. I am anxious that every Missionary, both male and female, should have

two such schools under his or her superintendence. The hired school-house answers the purpose also of a preaching-place, and the surest way to interest parents is to gain the hearts of their children; these children, too, we endeavor constantly to remember, are the *rising generation*—the depositories of an untold amount of influence for good or evil. We have now in operation ten such schools, five for boys and five for girls, and shall establish two more, in connection with Christ Church in the city, 'immediately. Two of the single ladies have also consented to undertake classes for the women at Christ Church, and a class of twelve has been procured as a commencement.

Itinerancy.

I mentioned in the first part of this Report that the way was now open for extensive itinerancy in this neighborhood. Mr. Points, since he gave up his connection with the school, has been active in this department of Missionary labor. He is now absent on an excursion which he expects to last six weeks, during which time he will visit many tens of cities, towns, villages, and hamlets, and scatter among the people thousands of pages of the word of life. Will not Christian brethren be induced to pray more earnestly for China, when they hear of this increased facility for spreading the truth?

Baptisms since last Report.

Males, 4; females, 4; infants, 3: total, 11. Total number baptized, 41: Males, 24; females, 12; infants, 5.

Of these thirty-six adults baptized, six have died, as we trust, in the faith, two are waiting confirmation, twenty are now communicants, four have left Shanghai, and six have been repelled from the communion. I have held confirmation on two occasions during the past year, and confirmed seven persons. There have been four marriages; three being pupils of our schools, who have come to me to marry them, in preference to being married according to the idolatrous customs of their own country. There have been two funerals.

An incident during the last year has called my attention to a subject which I would beg respectfully to lay before the Board for its consideration. Having been a clergyman of the Diocese of South Carolina, I applied for permission to become a member of their Society for the Relief of the Widows and Orphans of Deceased Clergymen, in order to secure some aid to my family in case of my

death. My application was received in the kindest manner by the members of the society, but it met with an insuperable difficulty; according to their Act of Incorporation, the funds of the society were to be for the benefit of the clergy of that diocese, and it was said Bishop Boone is no longer a clergyman of this diocese. It would seem then, that by becoming a foreign missionary, a clergyman cuts himself from every means of making provision for a family. His salary will not allow him to put up anything—being adjusted to his actual wants. He cannot join a Diocesan Society, for he alienates his claims upon them by going abroad; he cannot avail himself of a policy of life insurance for their benefit, for few offices will take a risk upon persons in his situation, and those that will, ask such a premium that it would starve his family to pay it out of his slender salary. He has not, too, an affectionate, warm-hearted, liberal congregation to commit his wife and children to, on his dying bed, as his brother clergyman in the United States has, but he leaves them among the heathen; the bereaved widow to retrace her sad steps across the weary waste of waters that separate her from her native land, to find parents dead—brothers and sisters scattered—all ancient home ties clean gone—and the little orphans to meet only new faces and a strange world. These, dear brethren, are trials enough for them to have to bear, without adding to them the mortification of dependence—the crushing care for daily bread. Let me, then, beg the Board, in the name of all my foreign Missionary brethren, in their wisdom, to make some provision for this want.

In conclusion, dear brethren, let me say, this Mission wants reinforcement. The field around us is enlarging every day. We shall soon have Missionaries residing in all the surrounding country, and a more glorious field for Missionary labor does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to the square mile. There is but one drawback now, and that is the rate of exchange; but this must be put fairly before the church, and our one hundred thousand communicants must meet it. The Mission must not stop: must not go back, dear brethren. All you have to do when you wish to give a dollar to the Chinese Mission, is to send to the rooms a dollar and forty cents, and that will put us in possession of a Shanghai dollar. How much will this additional forty cents be, divided among one hundred thousand communicants? Ought the committee to stay their hand in reinforcing our numbers

because of this forty cents? Nay, brethren, the wise man says, "If the iron be blunt, and he do not wet the edge, then must he be put to more strength." This is a case for united strength and labor. May God add his blessing.

I am, dear brethren,

Yours in the Lord,

WM. J. BOONE,

*Missionary Bishop of the Protestant Episcopal
Church of the United States to China.*

Appendix.—Appointments.

[Aa.]

APPOINTMENTS.

Rev. C. H. Disbrow.....	Aberdeen	Mississippi.	Aug. 1, 1854
" H. M. Thompson.....	Portage city.....	Wisconsin	" 12, "
" C. C. Edmunds.....	Watertown.....	"	" 13, "
" L. D. Brainard.....	Mayville, Juneau, &c.	"	Sept. 1, "
" W. H. Studley.....	Geneva.....	"	" 12, "
" Thos. S. Bacon.....	Natchitoches.....	Louisiana	Oct. 1, "
" Wm. Miller.....	Connersville.....	Indiana	" "
" Dan'l Shaver.....	Worthington.....	"	" "
" James Runcie.....	New Harmony.....	"	" "
" H. C. Stowell.....	Logansport.....	"	" "
" J. B. T. Smith.....	Anderson.....	Texas	" "
" Hannibal Pratt.....	".....	"	" "
" N. F. Ludlum.....	Hopkinton.....	N. H.	" "
" Chs. Purviance.....	Hannibal.....	Missouri	" "
" G. R. Dunlop.....	St. Charles.....	"	" "
" S. C. Massock, D. D.	St. Louis.....	"	" "
" G. B. Eastman.....	Fond du Lac.....	Wisconsin	" "
" J. E. C. Smedes.....	Beloit.....	"	" "
" T. Wilcoxson.....	to itinerate.....	Minnesota	" "
" G. S. Porter.....	Providence & Tiskilwa	Illinois	" "
" Jas. Bentley.....	Grand Detour.....	"	" "
" Asa Griswold.....	Vandalia.....	"	" "
" J. H. Pierson.....	Waukegan.....	"	" "
" George Sayres.....	Pekin & Metamora..	"	" "
" G. W. Watson.....	Bellevue.....	Iowa	Nov. 1, "
" T. F. Wardwell.....	Florence.....	Alabama	Dec. 1, "
" J. A. Merrick.....	Paris.....	Kentucky	" 10, "
" M. Hoyt.....	Manitowoc.....	Wisconsin	" 20, "
" E. W. Syle.....	.....	California	Jan. 1, 1855
" J. T. Worthington...	Prairieville.....	Missouri	Feb. 1, "
" R. L. Staudenmeyer...	Jacksonville.....	Alabama	" "
" D. C. Maybin.....	Elizabethtown.....	Kentucky	April 1, "
" M. F. Maury.....	Danville.....	"	" "
" Sam'l Starr.....	Cedar Rapids.....	Iowa	" "
" E. W. Peet.....	Fort des Moines.....	"	" "
" Wm. Miller.....	Lawrenceburgh.....	Indiana	" "
" Geo. S. Porter.....	Brimfield & Victoria.	Illinois	" "
" F. B. Nash.....	Providence & Tiskilwa	"	" "
" C. H. Albert.....	San Augustine.....	Texas	" "
" Thos. B. Dooley.....	Pontiac.....	Michigan	" "
" W. N. Lyster.....	Brookline Junction..	"	" "
" L. H. Corson.....	Jonesville & Hillsdale	"	" "
" George Willard.....	Battle Creek.....	"	" "
" J. A. Russell.....	Stillwater.....	Minnesota	May 1, "
" Wm. C. Armstrong...	New Harmony.....	Indiana	July 1, "
" R. S. Nash.....	Aurora & Oswego...	Illinois	" 10 "
" Frederick Gardiner...	Lewiston.....	Maine	" 10 "
" Eugene C. Pattison...	Lawrenceburgh, &c.	Indiana	Aug. 1, "
" Jas. W. Stewart.....	Connersville.....	Indiana	Oct. 1, 1856
" J. B. Wakefield.....	Hillsborough.....	Indiana	" "
" E. S. Peake.....	Shakapee.....	Minnesota	" 12 "
" J. W. Capen.....	.....	California	" "

RESIGNATIONS.

Rev. Wm. Passmore.....	Brownsville.....	Texas.....	Oct. 1,	1854
" G. S. Porter.....	Providence&Tiskilwa,	Illinois.....	Jan, 1,	1855
" Chs. Purviance.....	Hannibal.....	Missouri...	"	"
" J. W. Pierson.....	Waukegan.....	"	"	"
" L. W. Davis.....	Sheboygan.....	Wisconsin.	April 1,	"
" J. Trimble, Jr.....	Logansport.....	Indiana....	May 9,	"
" Wm. Miller.....	Lawrenceburgh.....	"	"	"
" Hiram Adams.....	Niles.....	Michigan.	July 1,	"
" W. H. Studley.....	Geneva&BloomPrairie,	Wisconsin.	"	"
" W. D. Harlow.....	Maysville.....	Kentucky.	"	"
" George Hall.....	Lewes.....	Delaware.	Oct.	"
" A. F. Gould.....	Ocala.....	Florida....	"	"
" J. B. T. Smith.....	Anderson.....	Texas.....	"	"
" C. C. Edmunds.....	W atertown.....	Wisconsin.	"	"
" J. McNamara.....	.....	Kansas....	Nov. 1,	1855
" Dudley Chase.....	Chicago.....	Illinois....	"	"
" J. W. Dunn.....	Fayette.....	Missouri..	Oct. 1,	"
" J. S. Large.....	Stockton.....	California.	"	"
" E. W. Hager.....	Marysville.....	"	"	"
" E. W. Syle.....	.....	California.	Jan. 1,	1856

[Ab.]

MISSIONARIES, &c., NOW IN THE FIELD.

MAINE.

Rt. Rev. GEORGE BURGESS, D. D., Bishop of the Diocese.	
Brunswick.....	Rev. W. S. Chadwell.
Calais.....	Rev. G. W. Durell.
Lewiston.....	Frederick Gardiner.

NEW-HAMPSHIRE.

Rt. Rev. CARLTON CHASE, D. D., Bishop of the Diocese.	
Hanover.....	Rev. Edward Bourns, LL. D.
Hopkinton.....	Rev. N. F. Ludlum.
Manchester.....	Rev. J. G. Hubbard.

DELAWARE.

Rt. Rev. ALFRED LEE, D. D., Bishop of the Diocese.	
Seaford, &c.....	Rev. R. F. Cadle.

FLORIDA.

Rt. Rev. F. RUTLEDGE, D. D., Bishop of the Diocese.	
St. Augustine.....	Rev. A. A. Miller.

ALABAMA.

Rt. Rev. N. H. COBBS, D. D., Bishop of the Diocese.	
Cahaba.....	Rev. G. F. Cushman.
Carlowville.....	Rev. F. B. Lee.
Florence.....	Rev. T. F. Wardwe
Livingston and Choctaw.....	Rev. J. H. Ticknor.
Talladega.....	Rev. R. L. Staudenmeyer
Tuscumbia and Courtlandt....	Rev. R. A. Cobbs.

LOUISIANA.

Rt. Rev. LEONIDAS POLK, D. D., Bishop of the Diocese.	
Natchitoches.....	Rev. Thos. S. Bacon.

MISSISSIPPI.

Rt. Rev. W. M. GREEN, D. D., Bishop of the Diocese.	
Aberdeen.....	Rev. Chs. H. Disbrow.
Holmes Co.....	Rev. B. Halsted.
Pontotoc & Ocolona.....	Rev. T. B. Lawson.
Raymond & Clinton.....	Rev. Jas. Philson.
Yazoo city.....	Rev. W. P. Scott.

TENNESSEE.

- Rt. Rev. J. H. OTEY, D. D., Bishop of the Diocese.
 Chatanooga.....Rev. J. Sandells.
 Franklin.....Rev. M. S. Royce.
 Greenville.....Rev. W. M. Steel.
 London, &c.....Rev. J. L. Gay

KENTUCKY.

- Rt. Rev. B. B. SMITH, D. D., Bishop of the Diocese,
 Danville.....Rev. M. F. Maury.
 Elizabethtown.....Rev. D. C. Maybin.
 Paris.....Rev. J. A. Merrick.
 Versailles.....Rev. J. W. Venable.

INDIANA.

- Rt. Rev. G. UPFOLD, D. D., Bishop of the Diocese.
 Bristol.....Rev. A. Bingham.
 Connersville.....Rev. J. W. Stewart.
 Crawfordsville.....Rev. A. J. M. Hudson.
 Laporte.....Rev. W. E. Franklin
 Lima.....Rev. H. C. Stowell.
 Lawrenceburgh.....Rev. Eugene C. Pattison.
 Mishawaka.....Rev. M. F. Sorenson.
 New Harmony.....Rev. W. C. Armstrong.
 Worthington.....Rev. Daniel Shaver.
 Jeffersonville.....Rev. James Runcie.
 Hillsborough.....Rev. J. B. Wakefield.

ILLINOIS.

- Rt. Rev. H. J. WHITEHOUSE, D. D., Bishop of the Diocese.
 Aurora and Oswego.....Rev. R. S. Nash.
 Batavia, &c.....Rev. J. H. Waterbury.
 Brimfield.....Rev. G. S. Porter.
 Chicago.....Rev. G. Unonius.
 Grand Detour.....Rev. James Bentley.
 Germantown, &c.....Rev. John Niglas, D. D.
 Pekin, Metamora, &c.....Rev. George Sayres.
 Peru, &c.....Rev. Eli Adams.
 Providence and Tiskilwa.....Rev. F. B. Nash.
 Vandalia.....Rev. A. Griswold.

MICHIGAN.

- Rt. Rev. S. A. McCOSKRY, D. D., D. C. L., Bishop of the Diocese.
 Battle Creek.....Rev. George Willard.
 Brooklyn Junction.....Rev. W. N. Lyster.
 Detroit.....Rev. W. Munroe.
 Jonesville & Hillsdale.....Rev. L. H. Corson.
 Pontiac.....Rev. Thomas B. Dooley.
 Port Huron & St. Clair.....Rev. G. B. Engle.
 Ypsilanti.....Rev. J. A. Wilson.

WISCONSIN.

Rt. Rev. J. Kemper, D. D., Missionary Bishop.

Beloit.....	Rev. J. E. C. Smedes.
Berlin.....	Rev. P. B. Morrison.
Delavan and Elkhorn.....	Rev. G. E. Peters.
Fond du Lac.....	Rev. G. B. Eastman.
Manitowoc.....	Rev. M. Hoyt.
Mayville, Juneau, &c.....	Rev. L. R. Brainard.
Marquette, &c.....	Rev. G. R. Bartlett.
Mineral Point.....	Rev. Josiah Phelps.
Oshkosh.....	Rev. D. W. Tolfourd.
Portage.....	Rev. Hugh M. Thompson.
Scandinavian Mission.....	Rev. G. Unonius.
Stevens' Point.....	Rev. T. Greene.
Waukesha.....	Rev. C. B. Stout.
Whitewater.....	Rev. L. R. Humphrey.

IOWA.

Rt. Rev. H. W. LEE, D. D., Bishop of the Diocese.

Bellevue.....	Rev. G. W. Watson.
Burlington.....	Rev. F. R. Haff.
Cedar Rapids.....	Rev. Samuel Starr.
Davenport.....	Rev. A. Louderback.
Des Moines Co.....	Rev. J. Batchelder.
Fort Des Moines.....	Rev. E. W. Peet.
Fort Madison.....	Rev. Wm. Adderly.
Keokuk.....	Rev. G. Denison.
Muscatine.....	Rev. John Ufford.

MINNESOTA.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

Itinerant.....	Rev. T. Wilcoxson.
St. Anthony.....	Rev. I. S. Chamberlaine.
Shakapee.....	Rev. E. S. Peake.
Stillwater.....	Rev. J. A. Russell.

MISSOURI.

Rt. Rev. C. S. HAWKS, D. D., Bishop of the Diocese.

Prairieville.....	Rev. J. T. Worthington.
St. Charles.....	Rev. G. R. Dunlop.
St. Louis.....	Rev. S. C. Massock, D. D., to German population.
St. Joseph, &c.....	Rev. W. N. Irish.

ARKANSAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.

Camden and El Dorado.....	Rev. S. McHugh.
Fayetteville.....	Rev. Otis Hackett.

TEXAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.	
Anderson.....	Rev H. Pratt.
Brenham and Chapel Hill.....	Rev. E. H. Downing.
Lockhart, &c.....	Rev. J. W. Dunn.
San Augustine, &c.....	Rev. C. H. Albert.
Corsicana, &c.....	Rev. G. Rottenstein.
Washington.....	Rev. L. P. Rucker.

INDIAN MISSIONS WITHIN THE DIOCESES.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.	
Green Bay, Wisconsin.....	Rev. E. Goodnough.

CALIFORNIA.

Rt. Rev. W. J. KIP, D. D., Missionary Bishop.	
Nevada.....	Rev. W. H. Hill.
.....	Rev. J. W. Capen.

OREGON AND WASHINGTON.

Rt. Rev. T. F. SCOTT, D. D., Missionary Bishop.	
Oregon City.....	Rev. S. M. Fackler.
Steilacoon, Washington.....	Rev. J. McCarty, D. D.
“.....	Rev. J. McCormac.

[Ac.]

A TABLE of Parishes that have contributed to Domestic Missions for twelve months, viz., from the 1st October, 1854, to the 1st October, 1855; and to Foreign Missions for fifteen and a half months, viz., from June 15, 1854, to 1st October, 1855.

	Domestic.	Foreign.		Domestic.	Foreign.
MAINE—			VERMONT—Continued.		
Augusta, St. Mark's.....	12 00	10 00	Windsor, St. Paul's.....	16 00	11 00
Bangor, St. John's.....		20 00	Woodstock, St. James's..	6 25	
Brunswick, St. Paul's.....	7 00	19 33	Miscellaneous.....	17 00	15 00
Bath, Grace.....			32 Par.—17 con'g to D. Mis.		
Calais, St. Ann's.....			15 " " F. "	155 54	189 53
Dresden, St. John's.....			MASSACHUSETTS—		
Gardiner, Christ.....	42 20	219 00	Amesbury, St. James's.....		
Oldtown, St. James's.....			Andover, Christ.....	34 17	70 37
Portland, St. Stephen's.....	20 00	30 00	Ashfield, St. John's.....	6 00	6 00
" St. Luke's.....	54 03	12 03	Boston, Trinity.....	100 00	444 32
Rockland, St. Paul's.....			" Christ.....		10 00
Saco, Trinity.....			" St. Matthew's.....		
12 Par.—5 con'g to D. Mis.			" St. Paul's.....	325 00	1273 25
6 " " F. "	135 23	310 36	" Grace.....	167 45	289 62
NEW-HAMPSHIRE—			" Messiah.....	25 00	20 00
Claremont, Trinity.....	21 00	12 50	" (East,) St. John's.....	5 87	10 38
" Union.....	7 00	3 00	" Advent.....		
Cornish, Trinity.....			" St. Mark's.....		
Concord, St. Paul's.....	30 00	21 00	" St. Stephen's.....		
Dover, St. Thomas's.....	15 00	10 00	" Seaman's Chapel.....		
Hanover, St. Thomas's.....			Bridgewater, Trinity.....		
Hopkinton, St. Andrew's.....	10 00	7 00	Brookline, St. Paul's.....		472 89
Manchester, St. Michael's..	20 00	10 00	Cambridge, Christ.....	63 00	36 00
Plainfield, Grace.....			" St. Peter's.....		
Portsmouth, St. John's.....	130 20	95 50	Charlestown, St. John's.....		
Walpole, St. Paul's.....			Chelsea, St. Luke's.....		
11 Par.—7 con'g to D. Mis.			Chicopee, Grace.....		
7 " " F. "	233 20	159 00	Clappville, Christ.....		
VERMONT—			Dedham, St. Paul's.....	34 00	
Arlington, St. James's.....		45 00	Dorchester, St. Mary's.....	33 00	
St. Alban's, Union.....	20 00	25 00	Fall River, Ascension.....		3 50
Bellows Falls, Immanuel.....	10 00		Great Barrington, St. James's		
Bennington, St. Paul's.....			Greenfield, St. James's.....	30 00	26 50
Berkshire, Calvary.....	7 21		Hanover, St. Andrew's.....		63 00
Bethel, Christ.....	13 00	13 36	Hopkinton, St. Paul's.....		
Brandon, St. Thomas's.....	5 00	10 00	Jamaica Plains, St. John's..	50 00	122 50
Burlington, St. Paul's.....			Lanesborough, St. Luke's..	5 00	
Enosburgh, Christ.....			Lawrence, Grace.....		40 00
Factory Point, Zion.....			Lenox, Trinity.....		20 00
Fairfax, Christ.....	5 50	5 50	Lowell, St. Anna's.....	30 00	55 60
Fairfield, Trinity.....	1 38	1 37	Lynn, St. Stephen's.....		12 00
Guilford, Christ.....			Marblehead, St. Michael's..		49 00
High Gate, St. John's.....			Medford, Grace.....		16 00
Hydeville, St. James's.....		18 24	Millville, St. John's.....		
Jericho, Calvary.....			Nantucket, St. Paul's.....		2 15
Middlebury, St. Stephen's...	10 54	1 00	New-Bedford, Grace.....		
Montgomery, Union.....			Newburyport, St. Paul's.....	16 51	10 00
Montpelier, Christ.....			New-Hoston, St. Andrew's..		
Norwich, St. Andrew's.....			Newton, L. Falls, St. Mary's	25 45	47 00
Poultney, St. John's.....	10 00	9 00	Northampton, St. John's...		213 56
Randolph, Grace.....	4 00	7 42	Otis, St. Paul's.....		
Royalton, St. Paul's.....	7 00	9 76	Pawtucket, Trinity.....		
* Rutland, Trinity.....	15 00	20 00	Plymouth, Christ.....		
Shelburne, Trinity.....			Pittsfield, St. Stephen's.....	113 12	241 00
Sheldon, Grace.....	10 63	10 62	Quincy, Christ.....	3 30	31 64
Tenmouth, St. Stephen's.....			Roxbury, St. James's.....	31 76	202 57
Vergennes, St. Paul's.....	6 00		(West,) St. John's.....		
Waitsfield, Christ.....	6 00		Salem, St. Peter's.....	100 00	335 28
Wells, St. Paul's.....	1 50	2 26	Springfield, Christ.....	155 34	47 00

* VERMONT.—Rutland, Trinity. In the last tabular statement, this Parish should have been credited with a contribution of \$15 to the Foreign Department.

		Domestic.	Foreign.			Domestic.	Foreign.
MASSACHUSETTS—Continued.				CONNECTICUT—Continued.			
Stockbridge, St. Paul's.....				Hartford, Christ.....	43 35	133 32	
Swansea, Christ.....				" St. John's.....	70 66	173 18	
Taunton, St. Thomas.....			96 00	" Free Chapel.....			
Van Deusenville, Trinity.....			2 00	Hartford, Trinity College.....		5 00	
Waltham, Christ.....	25 00	249 73		Harwinton, Christ.....	3 00	3 00	
Wilkinsonville, St. John's.....		10 46		Hebron, St. Peter's.....	5 00	5 00	
Worcester, All Saints.....	10 00	85 00		Hitchcockville, Union.....			
Wood's Hole, Messiah.....	33 00	20 00		Huntington, St. Paul's.....	3 30	3 00	
Miscellaneous.....	30 00	23 42		Kent, St. Andrew's.....			
61 Par.—25 con'g to D. Mis				Killingworth, Union.....			
36 " " F. "	1451 97	4657 14		Litchfield, St. Michael's.....		22 69	
RHODE ISLAND—				Manchester, St. Mary's.....			
Bristol, St. Michael's.....	100 00	160 00		Meriden, St. Andrew's.....	21 00	17 70	
Crompton, St. Philip's.....				Middle Haddam, Christ.....		25 00	
East Greenwich, St. Luke's.....	8 57	5 27		Middletown, Christ.....	60 00	61 75	
Greenville, St. Thomas's.....				*Milford, St. Peter's.....	30 19	7 98	
Johnstown, St. Matthew's.....	3 00	2 00		Milton, Trinity.....		3 26	
Johnston, St. Peter's.....	12 00	7 22		Monroe, St. Peter's.....	3 00	3 00	
Kingsford, St. Paul's.....				Naugatuck, St. Michael's.....	13 00	21 00	
Lonsdale, Christ.....	37 43	11 62		New-Britain, St. Mark's.....		4 00	
Marville, Emmanuel.....	5 50	3 50		New-Canaan, St. Mark's.....		7 50	
Middletown, Holy Cross.....		2 00		New-Hartford, St. John's.....	10 00	6 30	
Newport, Trinity.....	45 00			New-Haven, Trinity.....	210 00	154 00	
" Zion.....		112 00		" St. Luke's.....			
" Emmanuel.....	2 50	2 50		" St. Paul's.....	245 00	251 00	
" St. Paul's.....				" St. Paul's Miss.....			
North Providence, St. Paul's.....				" St. Thomas's.....			
Pawtucket, St. Paul's.....	2 64	2 00		New-London, St. James's.....	133 30	204 59	
Portsmouth, St. Paul's.....	1 69	0 50		New-Milford, St. John's.....	35 00	10 90	
" St. Mary's.....				New-Preston, St. Andrew's.....			
Providence, St. John's.....	317 94	161 77		Newtown, Trinity.....	18 00	58 00	
" Grace.....	57 69	146 60		Nichols' Farms.....	3 33		
" St. Stephen's.....	94 22	38 00		North Branford, Zion.....	13 00		
" St. Andrew's.....	29 13	25 00		North Canaan, Christ.....	2 51	2 50	
Phoenix Missionary Station.....				Northfield, Trinity.....			
Tower Hill, St. Paul's.....		0 50		Northford, St. Andrew's.....	2 51	4 13	
Warren, St. Mark's.....	30 00	40 00		North Guilford, St. John's.....			
Wakefield, Ascension.....		2 50		North Haven, St. John's.....			
Westerley, Christ.....	60 00	50 00		Norwalk, St. Paul's.....	23 00	47 50	
Wickford, St. Paul's.....	20 00	20 00		Norwich, Christ.....	54 00	14 00	
Woonsocket, St. James's.....				" Trinity.....	10 00	20 00	
Miscellaneous.....	131 00			Old Saybrook, Grace.....	21 25	6 00	
29 Par.—17 con'g to D. Mis				Oxford, St. Peter's.....	12 24		
17 " " F. "	998 31	2342 13		Plymouth, St. Peter's.....	20 00	13 00	
CONNECTICUT—				Pomfret, Christ.....	7 00		
Ansonia, Christ.....		11 00		Poquetannock, St. James's.....		4 00	
Bantam Falls, St. Paul's.....		16 52		Portland, Trinity.....	24 00	28 00	
Bethany, Christ.....				Quakers' Farms, Christ.....			
Bethel, St. Thomas's.....		10 00		Radding, Christ.....			
Bethlehem, Christ.....	3 00	4 00		Ridgefield, St. Stephen's.....	23 00	15 00	
Birmingham, St. James's.....				Roxbury, Christ.....	5 11	3 00	
Bloomfield, St. Andrew's.....				Salisbury, St. John's.....	5 00	5 00	
Branford, Trinity.....	27 28	27 00		Seymour, Union.....	20 00	30 00	
Bridgeport, St. John's.....	63 50	70 50		Sharon, Christ.....	6 00	5 00	
" Christ.....	40 00	60 00		South Glastenbury, St. Luke's.....			
Bridgewater, St. Mark's.....	6 06	4 11		Southport (supposed to be same as Trinity, Fairfield). ..	14 03		
Bristol, Trinity.....	22 00	21 00		Stamford, St. John's.....	126 62	40 10	
Broad Brook, Grace.....				Stonington, Calvary.....			
Brookfield, St. Paul's.....	6 88	12 00		Stratford, Christ.....	71 60	205 69	
Brooklyn, Trinity.....	20 00			Theridville, Trinity.....			
Cheshire, St. Paul's.....	50 00	17 41		Thompsonville, Mission Station.....	3 00	5 28	
Danbury, St. James's.....	18 69	25 00		St. Andrew's.....	3 00		
East Haddam, St. Stephen's.....				Trumbull, Christ.....	3 50	2 60	
East Haven, Christ.....				" Grace.....	3 60	11 00	
" Plymouth, St. Matthew's.....				" Trinity.....			
Essex, St. John's.....		4 00		Wallingford, St. Paul's.....	13 57	11 75	
Fairfield, Trinity.....	14 03	120 60		Warehouse Point, St. John's.....			
Fair Haven, St. Thomas's.....				Washington, St. John's.....			
" St. James's.....	21 21	36 53		Waterbury, St. John's.....	125 00	245 46	
Greenwich, Christ.....	20 00	20 00		Watertown, Christ.....	10 00	33 00	
" Emmanuel Chapel.....				West Hartford, St. James's.....	6 12	6 00	
Guilford, Christ.....	15 00	15 00		West Haven, Christ.....	3 80	3 80	
Hamden, Grace.....	25 00	37 25		Weston, Emmanuel.....	8 00	8 00	
				Westport, Christ.....	22 00	22 00	

* Milford—St. Peter's. Erroneously omitted among contributing Parishes in tabular list appended to Statement of Foreign Com. of April, 1855.

	Domestic.	Foreign.		Domestic.	Foreign.
CONNECTICUT—Continued.			NEW-YORK—Continued.		
Westville, St. James's.....			<i>Herkimer County.</i>		
Wilton, St. Matthew's.....			Fairfield, Trinity.....		
Windham, St. Paul's.....			Herkimer, Christ.....	2 50	11 50
Windsor, St. Gabriel's.....	6 06	6 00	Little Falls, Emmanuel.....	10 00	
Winsted, St. James's.....	3 00	3 00	Norway, Grace.....		
Wolcott, All Saints'.....	2 00	10 06	<i>Kings County.</i>		
Wolcottville, Trinity.....	3 00	8 00	Brooklyn, Calvary.....		
Woodbury, St. Paul's.....	9 00	7 00	“ Christ.....	50 00	309 50
Zoar, St. James's.....			“ Grace.....	60 00	66 50
Miscellaneous.....	5 00	76 50	“ Holy Trinity.....	300 00	25 00
106 Par.—61 con'ing to D. M.			“ Messiah.....		10 91
62 “ “ F. “	1922 41	2599 44	“ Redeemer.....	5 00	5 00
NEW-YORK.			“ St. Ann's.....	510 68	607 68
<i>Albany County.</i>			“ St. John's.....	76 50	
Albany, Grace.....		21 00	“ St. Luke's.....		
“ Holy Innocents.....	16 00	20 00	“ St. Mark's.....		47 50
“ St. Paul's.....	83 00		“ St. Mary's.....		
“ St. Peter's.....		75 21	“ St. Michael's.....		
“ Trinity.....	5 00		“ St. Peter's.....	86 07	12 00
Cohoes, St. John's.....	9 00	27 25	“ St. Thomas's.....		
Rensselaerville, Trinity.....	5 00		“ (North,) Christ.....		
West Troy, Trinity.....	24 00		“ (South,) Ascension.....		
<i>Clinton County.</i>			“ “ St. Paul's.....	16 04	14 28
Centreville, St. Paul's.....		4 00	Bushwick, Ascension.....		
Champlain, St. John's.....	4 00		East New-York, Trinity.....		
Plattsburgh, Trinity.....		18 03	Flatbush, St. Paul's.....		
Rouse's Point, Christ.....			Fort Hamilton, St. John's.....	86 43	27 50
<i>Columbia County.</i>			Greenpoint, Ascension.....		9 30
Copake, St. John's.....		2 00	Bay Ridge, (New-Utrecht)		61 35
Hudson, Christ.....	14 58	45 63	Christ.....		
Kinderhook, St. Paul's.....	4 40	4 81	Williamsburgh, Calvary.....		
Stockport, St. John's.....	12 29	6 15	“ Grace.....		
<i>Delaware County.</i>			“ St. John's.....		
Bloomfield, Grace.....			“ St. Mark's.....		
Delhi, St. John's.....			“ St. Paul's.....		
Hobart, St. Peter's.....			“ St. James's		
Walton, Christ.....			(Coloured).....		6 00
<i>Dutchess County.</i>			<i>Montgomery County.</i>		
Amenia, St. Thomas's.....			Amsterdam, St. Ann's.....		
Beekman, St. Mary's.....			Canajoharie, St. Polycarp's.....		
Clinton, Apostles'.....			<i>New-York City and County.</i>		
Fishkill, Trinity.....			New-York, Advent.....		
Fishkill Landing, St. Anna's.....	120 00	96 58	“ All Angels.....		
Hyde Park, St. James's.....	10 00	20 00	“ All Saints'.....	50 00	
Lithgow, St. Peter's.....	3 34	2 00	“ Annunciation.....	15 00	
Pleasant Valley, St. Paul's.....		1 65	“ Ascension.....	1431 75	3016 86
Poughkeepsie, Christ.....	87 72	65 05	“ Calvary.....	374 05	277 08
“ St. Paul's.....	33 00	10 00	“ Christ.....	150 05	111 04
Red Hook, St. Paul's.....		3 77	“ Crucifixion.....		
“ (Lower,) Christ.....	7 00		“ Emmanuel.....		
Rhinebeck, Messiah.....	9 00	6 00	“ Epiphany.....	24 63	45 00
Wappinger Falls, Zion.....	48 36		“ Holy Comforter.....		
<i>Essex County.</i>			“ Our Saviour.....		
Essex, St. John's.....			“ Good Shepherd.....		
Keeseville, St. Paul's.....			“ Grace.....		
Ticonderoga, of the Cross.....			“ Holy Apostles'.....	58 60	
<i>Franklin County.</i>			“ Holy Communion.....	650 00	650 00
Malone, St. Mark's.....	5 00	10 00	“ Holy Evangelists.....		
<i>Fulton County.</i>			“ Holy Innocents'.....		
Johnstown, St. John's.....			“ Holy Martyrs'.....		
<i>Greene County.</i>			“ Incarnation.....	60 00	205 77
Athens, Trinity.....		5 00	“ Intercession (Car-		
Cairo, Calvary.....			mansville).....	32 04	83 39
Catskill, St. Luke's.....	30 00	7 49	“ Messiah.....		
Coxsackie, Christ.....			“ Nativity.....		
Greeneville, Christ.....			“ Redeemer, (York-	15 10	
Oakhill, St. Paul's.....	4 20	6 78	ville,).....		
Pruittsville, Grace.....			“ Redemption.....		
Windham, Trinity.....			“ St. Andrew's, (Har-		
			lem).....		
			“ St. Ann's.....	2 00	3 00
			“ St. Barnabas.....		
			“ St. Bartholomew's.....	607 11	550 16
			“ St. Clement's.....	74 29	
			“ St. Cornelious's.....		

NEW-YORK—Continued.		Domestic.	Foreign.	NEW-YORK—Continued.		Domestic.	Foreign.
"	St. Esprit.....			Troy, St. John's.....		25 00	
"	St. George's.....	818 00	3906 75	"	St. Paul's.....	125 00	155 50
"	St. George the Mar- tyr's.....			<i>Richmond County.</i>			
"	St. James's.....			Castleton, St. Paul's.....	23 09	7 50	
"	St. John Evangelist.....		20 00	Clifton, St. John's.....	107 00	36 95	
"	St. John Baptist.....			Elthoville, (Castleton,) St. Mary's.....	10 00	21 00	
"	St. Jude's.....		12 00	New-Brighton, Christ.....	43 00	233 91	
"	St. Luke's.....	215 37	463 37	Richmond, St. Andrew's.....		4 50	
"	St. Mark's.....			Factoryville, Trinity Chapel.....	39 00		
"	St. Mary's (Man- hattanville).....	24 36	29 86	Rossville, St. Luke's.....	6 00	9 95	
"	St. Matthew's.....	15 00	20 00	<i>Rockland County.</i>			
"	St. Michael's, (Bloom- ingdale).....	11 12	13 31	Everstraw, Holy Trinity.....			
"	St. Peter's.....	76 03	162 62	Piermont, Christ.....			
"	St. Philip's.....	20 89		<i>Saratoga County.</i>			
"	St. Sauveur.....			Ballston Spa, Christ.....	24 00		
"	St. Simon's.....			Burnt Hills, Calvary.....	135 00		
"	St. Stephen's.....			Charlton, St. Paul's.....	6 50		
"	St. Thomas's.....	382 00	317 40	Mechanicsville, St. Luke's.....		30 00	
"	St. Timothy's.....			Saratoga Springs, Bethesda.....			
"	Transfiguration.....	116 50		Schuylerville, St. Stephen's.....			
"	Trinity, with.....	237 02	274 00	Stillwater, St. John's.....			
"	St. Paul's Chapel.....		1 96	Waterford, Grace.....	7 40	9 00	
"	St. John's.....	195 74		West Charlton, St. Mary's.....			
"	Zion.....			<i>Schoharie County.</i>			
Miscellaneous.....			1795 16	Schoharie, St. Andrew's.....			
<i>Orange County.</i>				<i>Schenectady County.</i>			
Coruwall, Holy Innocents'.....	31 17			Duanesburgh, Christ.....	6 00	6 00	
Goshen, St. James's.....	54 13	41 55		Schenectady, St. George's.....			
Newburgh, St. George's.....	62 85	37 00		<i>St. Lawrence County.</i>			
New-Windsor, St. Thomas's.....	35 91	9 60		Canton, Grace.....	5 00	9 00	
Port Jervis, Grace.....				Morristown, Christ.....			
South Middletown, Grace.....				Norfolk, Grace.....			
Walden, St. Andrew's.....	7 32			Ogdensburgh, St. John's.....			
<i>Otsego County.</i>				Potsdam, Trinity.....	22 00	12 00	
Butternuts, Christ.....		5 00		Waddington, St. Paul's.....			
Cherry Valley, Grace.....	9 00	15 00		<i>Suffolk County.</i>			
Cooperstown, Christ.....	20 00			Huntington, St. John's.....			
Exeter, St. John's.....	2 00			Islip, St. John's.....			
Garrettsville, St. Mark's.....		10 50		"	St. Mark's.....		
Morris, Zion.....		2 00		Patchogue, St. Paul's.....	3 34		
Otego, Immanuel.....				Sag Harbor, Christ.....	6 75	4 00	
Richfield, St. Luke's.....				Setauket, Caroline.....	2 82		
Richfield Springs, St. John's.....	2 00			Smithtown, St. James's.....	4 37	5 00	
Unadilla, St. Matthews.....	12 50			<i>Sullivan County.</i>			
Westford, St. Timothy's.....				Monticello, St. John's.....		6 00	
<i>Putnam County.</i>				<i>Ulster County.</i>			
Cold Spring, St. Mary's.....		10 00		Ellenville, St. Paul's.....			
Paterson, Christ.....				Esopus, Ascension.....	7 00	14 00	
Philipsetown, St. Philip's.....	11 67			Kingston, St. John's.....	9 00	7 00	
<i>Queens County.</i>				Marlborough, Christ.....		7 00	
Astoria, St. George's.....	81 75	100 32		Milton, All Saints.....			
Cold Spring Harb., St. John's.....				Rondout, Holy Spirit.....			
Flushing, St. George's.....				Stone Ridge, St. Peters.....			
Glen Cove, St. Paul's.....		62 85		Ulster, Trinity.....	63 28	108 06	
Hempstead, St. George's.....	16 55	21 50		<i>Warren County.</i>			
Jamaica, Grace.....	21 50	68 38		Chester, (Pottersville,) Christ.....			
Little Neck, Zion.....	36 07			Glen's Falls, Messiah.....			
Manhasset, Christ.....	23 00			<i>Washington County.</i>			
Maspeeth, St. Saviour's.....	22 06	74 30		Fort Edward, St. James's.....	15 12	11 06	
Newtown, St. James's.....	22 64	5 00		Granville, Trinity.....	5 00	5 00	
Oyster Bay, Christ.....	16 00	56 07		Hampton, Christ.....	3 15	6 35	
Ravenswood, St. Thomas's.....	44 15	7 17		Sandy Hill, Zion.....	6 84	10 28	
Rockaway, Trinity.....	8 00	2 35		Whitehall, St. Paul's.....		10 33	
South Oyster Bay, Grace.....	13 00			<i>Westchester County.</i>			
<i>Rensselaer County.</i>				Bedford, St. Matthew's.....		25 00	
Greenbush, Messiah.....	4 50	10 00		Eastchester, St. Paul's.....			
Hoosic Falls, St. Mark's.....							
Lansingburgh, Trinity.....	35 00						
Scaghticoke, Trinity.....							
Troy, Christ.....	18 00						
"	Holy Cross.....	45 00					

		Domestic.	Foreign.			Domestic.	Foreign.
NEW-YORK—Continued				WEST'N NEW-YORK—Continued.			
<i>Westchester County—Continued</i>				<i>Cortland County.</i>			
Fordham, St. James's.....			27 10	Cortlandville, Christ.....			
Greenburgh, Zion.....				Homer, Calvary.....			
Katonah, St. Mark's.....				<i>Erie County.</i>			
Lewisboro', St. John's.....				Auroraville, St. Paul's.....			
Mamaroneck, St. Thomas's.....		23 90		Black Rock, Grace.....			
Morrisania, St. Ann's.....		42 80		Buffalo, St. Paul's.....	156 34	8 00	
Morrisania Vill., St. Paul's.....	55 60	68 21		" Trinity.....	122 10	88 65	
Newcastle, St. Mark's.....	9 47	9 47		" St. John's.....	75 30	138 32	
New-Rochelle, Trinity.....	18 00			<i>Genesee County.</i>			
North Castle, St. Mary's.....				Batavia, St. James's.....	25 60		
" St. Stephen's.....	4 09	4 30		Le Roy, St. Mark's.....	50 00	66 00	
North Salem, St. James's.....	5 00			Stafford, St. Paul's.....			
Peekskill, St. Peter's.....		12 00		<i>Jefferson County.</i>			
Pelham, Christ.....	181 21	47 10		Adams, Emmanuel.....			
Pleasantville, St. John's.....				Brownville, St. Paul's.....			
Portchester, St. Peter's.....				Cape St. Vincent, St. John's.....			
Rye, Christ.....	39 00			Dexter, All Saint's.....			
Scarsdale, St. James the Less.....	20 00	15 52		Pierrepont Manor, Zion.....	34 00	12 00	
Sing Sing, St. Paul's.....	26 00	20 00		Sacket's Harbor, Christ.....	1 00	2 00	
Somers, St. Luke's.....				Theresa, St. James s.....		3 42	
Tarrytown, Christ.....	25 00	19 85		Redwood, St. Peter's.....		2 00	
Tuckahoe, St. John's.....				Watertown, Trinity.....	42 07	69 42	
Westchester, St. Peter's.....		250 17		<i>Lewis County.</i>			
White Plains, Grace.....		30 81		Constableville, St. Paul's ..	6 00	11 00	
Yonkers, St. John's.....	46 00	46 00		Lowville, Trinity.....			
Miscellaneous.....	345 25	601 11		Turin, St. Paul's.....			
227 C. & Ch's--120 con. D.M.				<i>Livingston County.</i>			
113 " F.M.	9415 23	10648 76		Danville, St. Peter's.....		9 18	
WESTERN NEW-YORK—				Geneseo, St. Michael's.....	10 48	50 00	
<i>Alleghany County.</i>				Mount Morris, St. John's.....	128 57	607 90	
Angelica, St. Paul's.....	15 00	27 25		Nunda, Grace.....			
Cuba, Christ.....				Avon, Zion.....	7 00	30 00	
Hunt's Hollow, St. Mark's.....				<i>Madison County.</i>			
Philipsville, St. Philip's.....	2 00	2 60		Cazenovia, St. Peter's.....		3 60	
<i>Broome County.</i>				Hamilton, St. Thomas's.....	3 00	4 50	
Binghamton, Christ.....	30 00	10 00		Oneida Depot, St. John's.....			
Harpersville, St. Luke's.....	3 00			Perryville, St. Stephen's.....			
Windsor, Zion.....	2 00			<i>Monroe County.</i>			
<i>Cattaraugus County.</i>				Brockport, St. Luke's.....	3 50	3 50	
Ellicottville, St. John's.....				Honeoye Falls, St. John's.....			
Olton, St. Stephen's.....				Mumford, St. George's.....			
<i>Cayuga County.</i>				Pittsford, Christ.....	4 28	3 60	
Auburn, St. Peter's.....	27 70	31 71		Rochester, St. Luke's.....	480 00	769 25	
Aurora, St. Paul's.....				" Grace.....	39 27	150 41	
Moravia, St. Matthew's.....				" Trinity.....	110 00	229 00	
Montezuma, St. Paul's.....				<i>Niagara County.</i>			
Port Byron, St. Paul's.....				Lewiston, St. Paul's.....			
<i>Chautauque County.</i>				Lockport, Christ.....			
Dunkirk, St. John's.....		4 00		" Grace.....	100 50	28 50	
Forestville, St. Peter's.....				Niagara Falls, St. Peter's.....		28 00	
Fredonia, Trinity.....	13 75	11 00		Royalton, St. Luke's.....			
Jamestown, St. Luke's.....				<i>Oneida County.</i>			
Mayville, St. Paul's.....				Bridgewater, Christ.....			
Westfield, St. Peter's.....				Clayville, St. John's.....			
<i>Chemung County.</i>				Camden, Trinity.....			
Elmira, Trinity.....	10 00	15 00		Holland Patent, St. Paul's.....			
Jefferson, St. James's.....				New-Hartford, St. Stephen's.....	6 30	3 00	
Havana, St. Paul's.....	4 47			Oriskany, St. Peter's.....			
<i>Chenango County.</i>				Paris Hill, St. Paul's.....	4 00	16 51	
Bainbridge, St. Peter's.....		2 50		Rome, Zion.....	17 70	27 02	
Gulford, Christ.....		2 50		Utica, Trinity.....	15 65	50 84	
Greene, Zion.....				" Grace.....	35 00	100 56	
Mt. Upton, Grace.....				" Calvary.....	14 00	10 00	
New-Berlin, St. Andrew's.....				" St. Paul's.....			
Norwich, Emmanuel.....		5 00		Waterville, Grace.....	4 65		
Oxford, St. Paul's.....	5 00	131 50		Westmoreland, Gethsemane.....	1 50		
Sherburne, Christ.....		5 00		Whitestone, St. John's.....			

		Domestic.	Foreign.			Domestic.	Foreign.
WEST'N NEW-YORK—Continued.				WEST'N NEW-YORK—Continued.			
<i>Onondaga County.</i>				<i>Yates County.</i>			
Baldwinsville, Grace.....				Penn Yan, St. Mark's.....		8 50	
Fayetteville, Trinity.....	2 00	2 50		Miscellaneous.....	21 07	217 07	
Geddes, Apostolic.....				142 Par's 49 Cont'ing to D. M.			
Jamesville, St. Mark's.....				65 " F. M.	1934 96	3677 98	
Jordan, Christ.....		3 50					
Liverpool, Ascension.....				<i>NEW-JERSEY—</i>			
Mantua, Christ.....	5 00	3 99		Allentown, Christ.....			
Marcellus, St. John's.....				Belleville, Christ.....	6 00		
Onondaga, Zion.....				Belvidere, Zion.....		5 00	
Pompey, Christ.....				Durlington, St. Mary's.....	103 16	40 78	
Skaneateles, St. Paul's.....	16 00	13 62		Bridgeton.....			
Syracuse, St. Paul's.....	61 60	153 81		Berkeley, St. Peter's.....			
" St. James's.....		7 00		Beverly.....			
<i>Ontario County</i>				Bordentown, Christ.....			
Canandaigua, St. John's.....		27 25		Camden, St. John's.....	5 50	2 50	
Centerfield, Trinity.....				" St. Paul's.....	24 60	25 25	
East Bloomfield, Zion.....				Clarksboro', St. Peter's.....		46 43	
Geneva, Trinity.....	27 18	154 00		Clew's Landing, St. John's.....			
" St. Peter's.....	17 00	17 00		Dover, St. John's.....			
Richmond, St. Paul's.....				Elizabethtown, St. John's.....	32 60	96 25	
Vienna, St. John's.....				" Christ.....	183 20	63 62	
<i>Orleans County</i>				Elizabethport, Grace.....	2 00		
Albion, Christ.....	5 00	5 00		Freehold, St. Peter's.....	7 00		
Medina, St. John's.....				Glassborough, St. Thomas.....	7 00		
<i>Oswego County.</i>				Gloucester, Ascension.....	5 18		
Constantia, Trinity.....				Hope, St. Luke's.....			
Fulton, Zion.....	3 00	1 00		Hoboken, St. Paul's.....		25 60	
Oswego, Christ.....	31 00	98 32		" Trinity.....			
" Evangelists.....		55 00		Haddonfield, Grace.....			
Pulaski, St. James's.....				Hudson, H. Trinity.....			
West Granby, St. Luke's.....				Jersey City, St. Matthew's.....	6 60		
<i>Schuyler County</i>				" Grace.....			
Catharine, St. John's.....				Knowlton, St. James's.....			
<i>Seneca County.</i>				Long Branch, St. James's.....			
Seneca Falls, Trinity.....	5 00	6 00		Lambertsville, St. Andrew's.....		8 00	
Waterloo, St. Paul's.....				Mullica Hill, St. Stephen's.....			
<i>Steuben County.</i>				Middletown, Christ.....	7 00		
Addison, Redeemer.....		2 50		Madison, Grace.....	20 60	44 00	
Bath, St. Thomas.....	20 50	11 00		Moorestown, Trinity.....	10 00	5 00	
Hornellsville, Christ.....	5 75			Mount Holly, St. Andrew's.....	71 00	30 25	
Bradford, St. Andrew's.....				Morristown, St. Peter's.....	55 22	41 60	
Howard, Trinity.....				" Redeemer.....	20 10	31 00	
Hammondsport, St. James's.....				Millburn, St. Stephen's.....			
Corning, Christ.....	13 00	8 00		New-Brunswick, Christ.....			
<i>Tioga County.</i>				Newark, Trinity.....	116 53	146 70	
Candor, St. Mark's.....				" Christ.....	12 50	14 13	
Richford, St. John's.....				" House of Prayer.....			
Owego, St. Paul's.....	10 00	30 00		" St. Philip's.....			
<i>Tompkins County.</i>				" Grace.....	20 42		
Danby, Christ.....				" St. Paul's.....			
Hector, Trinity.....				" St. Matthew's.....			
Ithaca, St. John's.....	26 19	40 00		Newton, Christ.....	13 00		
McLean, Zion.....				Orange, Grace.....			
Speedsville, St. John's.....				" St. Mark's.....	85 00	80 00	
<i>Wayne County.</i>				Pemberton.....	4 41		
Clyde, St. John's.....		1 19		Paterson, St. Paul's.....	44 00		
Lyons, Grace.....	11 21	11 12		Perth Amboy, St. Peter's.....			
Palmyra, Zion.....	27 50	53 00		Penn's Neck, St. George's.....			
Sodus, St. John's.....				Princeton, Trinity.....		160 00	
Newark, St. Mark's.....				Plainfield, Grace.....			
<i>Wyoming County.</i>				Portocolden, St. Matthew's.....			
Wethersfield Springs, St. Cle- ments.....		2 60		Piscatawa, St. James's.....	2 65	2 00	
Warsaw, Trinity.....		5 60		Rahway, St. Paul's.....		24 00	
Sheldon, St. John's.....				Red Bank, Trinity Chapel.....			
				Somerville, St. John's.....	70 09	50 60	
				Salem, St. John's.....	16 00	82 00	
				Swedesborough, Trinity.....			
				Spottswood, St. Peter's.....			
				Shrewsbury, Christ.....			
				South Amboy, St. Stephen's.....			
				Trenton, St. Michael's.....		109 60	
				" (South.) St. Paul's.....			
				Vernon, St. Thomas's.....	27 00	130 00	
				Miscellaneous.....			
				67 Par's—25 cont'ing to D. M.			
				22 " " F. "	957 17	1251 60	

	Domestic.	Foreign.		Domestic.	Foreign.
PENNSYLVANIA—			PENNSYLVANIA—Continued.		
<i>Adams County.</i>			Downington, St. James's....		
Huntington, Christ.....			West Mariboro', St. James's.....	0 63	0 62
Petersburgh, Christ.....			<i>Clearfield County</i>		
<i>Alleghany County</i>			Clearfield, St. Andrew's.....		1 00
Pittsburgh, Trinity.....	225 00		<i>Columbia County.</i>		
" St. Paul's.....			Bloomsburgh, St. Paul's.....	7 00	13 50
" St. Peter's.....	52 00		Derry, St. James's.....		
Alleghany City, Christ.....		20 00	Jerseytown, Christ.....		
Pittsburgh, St. Andrew's.....		152 00	<i>Crawford County.</i>		
" St. James's.....			Meadville, Christ.....	6 34	
" Epiphany.....			<i>Clinton County.</i>		
Mt. Washington, Grace.....			Lochlewan, St. James's.....		
Chartier's Creek, St. Luke's.....			<i>Cumberland County.</i>		
Manchester, St. Philip's.....			Carlisle, St. John's.....	10 87	11 00
Birmingham, St. Mark's.....			<i>Dauphin County.</i>		
East Liberty, Calvary.....			Harrisburg, St. Stephen's.....		85 63
Etna, St. Matthew's.....			<i>Delaware County</i>		
<i>Armstrong County.</i>			Chester, St. Paul's.....		70 39
Kittanning, St. Paul's.....			Marcus Hook, St. Martin's.....	1 00	11 00
Freeport, Trinity.....			Radnor, St. David's.....		
Wayne, St. Michael's.....			Concord T., St. John's.....		
<i>Beaver County.</i>			Rockdale, Calvary.....		5 00
Georgetown, George Church.....			Darby, Ch. of the Incarnation.....		
Ohio Township, St. Paul's.....			<i>Erie County.</i>		
New-Brighton, Christ.....			North East.....		4 00
Rochester, Trinity.....			Erie, St. Paul's.....		
<i>Berks County.</i>			Waterford, St. Peter's.....		
Morlatlin, St. Gabriel's.....	17 00	5 06	<i>Franklin County.</i>		
Reading, Christ.....			Mount Alto, Mt. Alto Chapel.....		
Morgantown, St. Thomas's.....		6 50	<i>Fayette County.</i>		
Birdsboro', St. Michael's.....	4 00	5 00	Brownsville, Christ.....		38 00
Reading, St. John's.....			Menallen, Grace.....		
" Christ.....	50 00	50 00	Connelsville, Trinity.....		
<i>Blair County.</i>			Uniontown St. Peter's.....		15 50
Altona, St. Luke's.....			Dunbar T. St. Peter's.....		
<i>Bradford County.</i>			Mount Braddock, St. Paul's.....		
Pike, St. Matthew's.....			<i>Huntington County.</i>		
Towanda, Christ.....		33 00	Huntington, St. John's.....		
Troy, St. Paul's.....			<i>Indiana County.</i>		
Athens, Trinity.....			Blairsville, St. Peter's.....		
<i>Bucks County.</i>			Indiana, Christ.....		
Bristol, St. James's.....		64 00	<i>Lancaster County.</i>		
Yardlyville, St. Andrew's.....			Lancaster, St. James's.....	35 86	61 86
Newtown, St. Luke's.....			" St. John's.....		
Hulmeville, Grace.....			Churchtown, Bangor.....		33 50
Centerville, Trinity.....			Leacock, Christ.....		3 22
Doyleston, St. Paul's.....			Paradise, All Saints'.....		8 18
Oak Grove, Christ.....			Columbia, St. Paul's.....		
<i>Butler County.</i>			Marietta, St. John's.....		
Butler, St. Peter's.....			Mount Hope, Hope Chapel..		
<i>Carbon County.</i>			<i>Lawrence County.</i>		
Mauch Chunk, St. Mark's.....		5 00	New-Castle, Trinity.....		
Summit Hill, St. Philip's.....		3 90	<i>Luzerne County.</i>		
<i>Centre County.</i>			Wilkesbarre, St. Stephen's..		243 02
Phillipsburg, Trinity.....			Carbondale, Trinity.....		25 00
Bellefonte, St. John's.....		10 00	Pittston, St. James's.....		10 00
<i>Chester County.</i>			Scranton, St. Luke's.....		
Great Valley, St. Peter's.....			<i>Lycoming County.</i>		
New London, St. John's.....	3 04	7 99	Muncy, St. James's.....	9 00	15 00
Warwick, St. Mary's.....		10 00	Williamsport, Christ.....		15 00
Pequea, St. Paul's.....		20 00			
West Whiteland, St. Paul's.....		5 00			
West Vincent, St. Andrew's.....	5 00				
Honeybrook, St. Mark's.....					
West Chester, Holy Trinity.....	38 75	286 43			
Phoenixville, St. Peter's.....	5 00	5 00			

PENNSYLVANIA—Continued.		Domestic.	Foreign.	PENNSYLVANIA—Continued.		Domestic.	Foreign.
<i>Mifflin County.</i>				West Philad., St. Andrew's,			
Lewistown, St. Mark's			2 00	Mantua			16 75
Locke's Mills, Trinity				" Ch. of the Saviour			
<i>Montgomery County.</i>				Kingsessing, St. James's			
Perkiomen, St. James's			10 00	Maylandville, Trinity			
Whitemarsh, St. Thomas			10 00	<i>Schuylkill County.</i>			
Norristown, St. John's		25 00	25 00	Pottsville, Trinity		1 31	36 77
Pottstown, Christ		61 00	48 00	Schuylkill Haven, St. James's			
Lower Merion, Redeemer			1 25	Minersville, St. Paul's			
Upper " Christ				Tuscarora, Zion			
<i>Montour County.</i>				St. Clair, Holy Apostles'			
Danville, Christ			6 00	Tamaque, Calvary		4 00	12 05
<i>Northampton County.</i>				<i>Susquehanna County.</i>			
Easton, Trinity		6 01		New-Milford, St. Mark's		5 00	6 00
<i>Northumberland County.</i>				Montrose, St. Paul's			25 00
Sunbury, St. Matthew's				Springville, St. Andrew's			5 00
Northumberland, St. Mark's				Lodersville, Grace			
Milton, Christ				<i>Tioga County.</i>			
<i>Philadelphia City.</i>				Wellsborough, St. Paul's			
Philadelphia, Calvary				<i>Washington County.</i>			
" Christ		150 00	55 00	Washington, Trinity			15 00
" St. Peter's		202 31		<i>Wayne County.</i>			
" St. Paul's			379 00	Honesdale, Grace			115 12
" St. James's		125 50	119 50	Salem, St. John's			
" St. Andrew's		30 13	1087 31	Sterling, Zion			
" St. Stephen's		225 00		<i>Westmoreland County.</i>			
" Grace			205 00	Greensburg, Christ		5 00	
" Epiphany			820 00	Latrobe, St. John's			
" Ascension		32 50		<i>York County.</i>			
" St. Luke's		10 00	700 70	York, St. John's			16 25
" Atonement			68 75	York Springs, Christ		3 00	
" St. Mark's		108 46	55 00	Miscellaneous		225 00	1304 55
" St. Thomas's				173 C. & Ch's—40 Cont. D. M.			
(Colored)				76 " F. M.		2032 42	7208 09
" Mediator			12 00	<i>DELAWARE.</i>			
" St. John's			8 12	Apoguinomink, St. Ann's			
Northern Liberties				Middletown		16 60	6 00
Redeemer (Sea				Brandywine Hundred, Ascension			
view)				Baltimore Md., Grace			
" Advent			50 00	Broad Creek, Christ			
Francisville, St. Matthew's			80 00	Brandywine, Grace			25 00
Spring Garden, St. Philip's				Claymont			52 73
" Nativity			62 00	Christiana Hundred, Christ		19 50	
" Redemption			00 00	" Chapel of the Com-			
Kensington, Emmanuel				forter			
" St. Bartholo-			6 25	Delaware C. Christ			
mew's				Dover, Christ			
Port Richmond, Messiah				Georgetown, St. Paul's			
South Penn. T., Zion			56 25	Lewes, St. Peter's		2 00	
" Evangelists'			10 00	Laurel, St. Philip's		1 00	
" Gloria Dei		40 00	30 00	Little Hill, St. John's		1 00	
Moyamensing, All Saints'		10 00	13 11	Millford, Christ			
" Crucifixion				Newark, St. Thomas		20 50	26 60
" Ch. of the Saviour			20 00	Millsborough, St. Mark's			
Market street, Mission				Newcastle, Immanuel		30 00	40 00
<i>Philadelphia County.</i>				Stanton, St. James's		3 00	2 18
Germantown, St. Luke's		82 00		Smyrna, St. Peter's			36 27
" Christ			195 50	Smyrna, St. Luke's		1 00	
Manayunk, St. David's		19 00		Milton, St. John the Baptist			
North Penn. T., St. James				Wilmington, St. Andrew's		47 72	90 00
the Less		7 50	7 50	" Trinity			
Rising Sun, Ch. of the Re-				Indian River, St. George's			
surrection				25 C. & Ch's—9 Cont. to D. M.			
Oxford T., Trinity		25 00	17 00	S " F. M.		134 85	278 18
Lower Dublin, All Saint's		58 36	91 08				
Holmesburg, Emmanuel		48 21	38 70				
Frankford, St. Mark's							
West Philadel., St. Mary's			0 75				

	Domestic.	Foreign.		Domestic.	Foreign.
MARYLAND—			MARYLAND—Continued.		
<i>Alleghany County.</i>			<i>District of Columbia.</i>		
Cumberland, Emmanuel Pa.	20 00	20 00	Washington City, Ascension		
Eckhart's Mines, St. Paul's			Christ		120 00
Church			Epiphany	50 00	58 19
Frostburgh, — Church			Grace		
Mount Savage, St. George's			St. John's	200 09	60 45
Lonaconing, St. Peter's			Trinity	51 04	184 50
<i>Ann Arundel County.</i>			Georgetown, St. John's		158 25
All Hallows' Parish	15 00	12 50	Rock Creek Church	30 00	30 00
Annapolis, St. Ann's do.		52 20	Mt. Alban Mis., St. Alban's	12 00	8 00
West River, St. James's do.			Georgetown, Christ		105 00
Westminster Par. St. Marg'ts			Miscellaneous		70 00
Severn Parish	5 00				
Patuxent Forge, Ellicott's			<i>Dorchester County.</i>		
Chapel			Dorchester Parish		10 00
<i>Baltimore City and County.</i>			East Newmarket Parish		
St. Paul's Parish			Great Choptank do.	20 00	20 00
Baltimore, Ascension		60 00	Vienna do.		
Christ	60 00	173 71	<i>Frederick County.</i>		
Craemer Chapel			All Saints' Parish	3 00	104 30
Emmanuel	50 00	20 00	St. Mark's do., Peterville	15 00	
Grace	125 00	511 18	St. Paul's do.		
Mount Calvary			Zion do.	5 00	5 00
St. Andrew's			Catoctin, Harriot Chapel	10 00	20 00
St. James's			<i>Harford County.</i>		
St. Paul's	111 37	195 20	St. George's Parish	10 00	
St. Luke's	60 50	57 41	St. John's	10 00	
St. Matthew's			Christ Church	10 30	12 00
St. Peter's	193 61	159 37	St. Mary's	10 00	22 00
St. Stephen's			<i>Howard County.</i>		
Trinity			St. John's Church		
Mission, N E Dis-			Ellicott's Mills, St. Peter's		
trict			Elkridge Landing, Grace		
N. W. District			<i>How. and Ann Arun. County's.</i>		
S. W. District			Queen Caroline Parish		
Canton Mission			Patapsco Female Institute		
St. James's Parish	3 00		<i>Kent County.</i>		
St. Thomas's do.		73 38	Chester Parish	60 00	65 00
Huntington, St. John's	18 00		St. Paul's do.		
St. John's, in the Valley		5 00	Shrewsbury do.		
Catonsville, St. Timothy's	15 00	20 00	St. Clement's	3 20	3 75
St. Michael's	11 00	10 00	<i>Montgomery County.</i>		
Sherwood Church			Prince George's Parish		
Reisterstown Mission			St. Bartholomew's		
Griffith's Mount Mission			Mechanicsville, St. John's		
Miscellaneous		5 00	St. Peter's Parish		
<i>Balt. and Harford Counties.</i>			<i>Prince George County.</i>		
St. John's Parish	5 13	7 15	Holy Trinity Parish		
<i>Calvert County.</i>			Queen Ann do.	24 22	
All Saints' Parish			St. John's do.	5 00	5 00
Christ Church	20 00	31 00	St. Matthew's do.	17 50	17 57
St. Paul's			St. Paul's do.	26 08	15 00
<i>Caroline County.</i>			St. Thomas's do.		
St. John's Parish			Zion do.	19 84	19 84
<i>Carroll County.</i>			Upper Marlboro', Trinity		15 50
Ascension Parish			<i>Pr. Geo. and An. Ar. Co's.</i>		
Trinity do.		10 00	St. Philip's Parish		
<i>Cecil County.</i>			<i>Pr. Geo. and Charles Co's.</i>		
St. Augustine Parish			St. John's Parish		
St. Stephen's	6 50	7 00	<i>Queen Ann County.</i>		
North Elk			Christ Church Parish		
North Sassafras			St. Luke's do.		
Elkton, Trinity			St. Paul's		15 00
Chesapeake Mission			<i>St. Mary's County.</i>		
St. Ann's Parish	5 00	5 00	All Faith		
<i>Charles County.</i>			King and Queen Parish	7 50	7 50
Durham Parish, Nanjemoy		120 00		10 00	15 00
Port Tobacco do					
Trinity do.	7 00				
Wm. and Mary Parish	15 84	15 84			

		Domestic.	Foreign.			Domestic.	Foreign.
MARYLAND—Continued.				VIRGINIA—Continued.			
St. Mary's				West Russell, St. Thomas's			
William and Mary Parish				Heber, St. John's, Liberty		58 00	
Trinity		10 00		Hamner, St. Stephens	25 00	56 00	
<i>Somerset County.</i>				<i>Berkeley County.</i>			
Somerset Parish				Norborne, Mt. Zion, Hedges-			
Spring Hill do.		1 00		ville	3 69	3 95	
Stepney do.				" Trinity, Martinsburg	12 12	65 88	
Wicomco do.				" Calvary			
<i>Somerset & Worcester Co's.</i>				" Christ		4 45	
Coventry Parish				<i>Botetourt County.</i>			
<i>Talbot County.</i>				Botetourt, Grace, Pattensburg			
St. Michael's Parish	15 00	15 00		Woodville, Trinity, Buchan.		33 50	
St. Peter's do.	71 00	15 00		Fincastle, St. Mark's		19 50	
Oxford, Trinity				<i>Brooke County.</i>			
St. Paul's	15 00			Christ Church, Christ			
<i>Washington County.</i>				St. John's, St. John's			
St. John's Parish				<i>Brunswick County.</i>			
Clear Spring, St. Andrew's				St. Andrew's, St. Andrew's,			
Sharpsburg, St. Paul's	3 00	3 00		Lawrenceville	6 87	10 88	
Hancock, St. Thomas's				Wilkins' Chapel	6 12	6 13	
Lapping's C. R.'s, St. Mark's	15 00	25 00		Trinity		5 00	
<i>Worcester County.</i>				<i>Buckingham County.</i>			
All Hallow's Parish				Tillotson, St. Peter's			
St. John's do.				<i>Campbell County.</i>			
St. Matthew's do.				Moore, St. John's		5 00	
Worcester do.	5 00	7 00		Lynchburg, St. Paul's	56 27	254 72	
<i>Washington County.</i>				<i>Carolina County.</i>			
College of St. James	30 00	85 00		St. Margaret's, St. Margaret's		95 80	
Hagerstown, St. John's		11 18		St. Mary's, St. Peter's, Port			
Miscellaneous	33 50	131 50		Royal		39 00	
124 C. & Ch's—48 Con. D.M.				St. Mary's, Grace			
55 " F.M.	1494 96	3078 54		<i>Charles City.</i>			
VIRGINIA—				Westover			
<i>Accomac County.</i>				<i>Charlotte County.</i>			
St. James's, St. James's		12 18		Cornwall, Roanoke		20 66	
St. George's, St. George's				<i>Chesterfield County.</i>			
" St. Michael's		3 21		Duke, Trinity		72 75	
<i>Albemarle County.</i>				<i>Clarke County.</i>			
Fredericksville, Buck Mount.		15 00		Frederick, Christ, Millwood.		293 56	
" St. Paul's		31 66		Wickliffe, Grace, Berryville,		239 23	
" Christ, Charlottes-		751 75		" Wickliffe		27 00	
ville				<i>Culpeper County.</i>			
St. Ann's, Trinity No Gard.		195 53		St. Mark's, St. Stephen's		65 20	
" Christ		16 23		" St. James's			
Walker's, Walker's				" St. Paul's		26 50	
<i>Amelia County.</i>				<i>Cumberland County.</i>			
Raleigh, Grubb Hill	55 14	45 00		Lytleton, Grace		69 08	
<i>Amherst County.</i>				" St. James's			
Lexington, St. Luke's, N.				" St. Paul's			
Glasgow		15 12		<i>Dinwiddie County.</i>			
" Ascension, Amh't		39 00		Bath, Sapony		20 00	
" Court House		13 00		" Calvary			
" St. Mark's				Petersburg, Bristol Pa., Grace	140 00	160 20	
<i>Augusta County.</i>				" St. Paul's	40 92	92 92	
Augusta, Trinity, Staunton.		91 25		<i>Elizabeth City.</i>			
" Boyden Chapel		5 00		Elizabeth City, St. John's,			
Rev. R. W. Phillips, of Vir-		100 00		Hamp'n		18 50	
ginia Female Institute				Old Point, Centurion, Old P.	47 50	3 00	
<i>Alexandria County.</i>				<i>Essex County.</i>			
Fairfax, Christ, Alexandria.	50 00	291 00		St. Anne's		56 50	
" St. Paul's do.	19 00	56 50		South Farnham, St. Paul's		28 35	
" St. Mark's		8 20		Vauters Church			
<i>Bedford County.</i>							
Russell, Trinity							

VIRGINIA—Continued.		Domestic.	Foreign.	VIRGINIA—Continued.		Domestic.	Foreign.
<i>Truro, Zion, (Court House)..</i>				<i>Jefferson County.</i>			
<i>" Centreville, St. John's.</i>			10 07	<i>St. Andrew's, Zion, Charles-</i>		198 05	
<i>Fairfax Falls.....</i>				<i>town</i>			
<i>Pohick Ch.....</i>			10 00	<i>" Trinity, Shepherds-</i>		89 00	
<i>Theological Seminary of Vir-</i>				<i>town</i>			
<i>ginia</i>		400 63		<i>" St. John's Harper's</i>			
<i>Fauquier County.</i>				<i>Ferry</i>			
<i>Hamilton, St. James's, War-</i>			45 47	<i>" St. Bartholomew's,</i>			
<i>renton</i>				<i>Leetown</i>			
<i>Cedar Run, St. Stephen's ..</i>			85 00	<i>Norborne Parish, Smithfield,</i>		15 00	
<i>Leeds, St. Paul's</i>			35 00	<i>Middleway, Grace ...</i>			
<i>Meade, Trinity</i>			65 00	<i>Kanawha County.</i>			
<i>Piedmont, Trinity, Salem ..</i>				<i>Kanawha, St. John's, Char-</i>		30 00	
<i>Fluvanna County</i>				<i>leston</i>			
<i>Rivanna, St. John's</i>			10 00	<i>" St. Luke's, Salines.</i>			
<i>Franklin County.</i>				<i>" St. Mark's, Coals-</i>			
<i>Franklin, at Court House...</i>				<i>mouth</i>			
<i>Frederick County.</i>				<i>King George County.</i>			
<i>Frederick, Christ, Winches.</i>		236 08		<i>St. Paul's, St. Paul's</i>		180 75	
<i>" St. Thomas, Middlet.</i>				<i>Hanover, St. John's</i>		31 00	
<i>Gloucester County.</i>				<i>King William County.</i>			
<i>Abingdon, Abingdon.....</i>		38 00	30 00	<i>St. David's, St. David's</i>			
<i>Ware, Ware.....</i>		3 60		<i>Lancaster County.</i>			
<i>Goochland County.</i>				<i>Christ Church, Christ.....</i>		145 00	
<i>St. James's Northam, St.</i>				<i>" White Chapel.</i>			
<i>Paul's</i>			30 00	<i>Lewis County.</i>			
<i>" Beaverdam.....</i>				<i>St. Paul's, Weston.....</i>			
<i>Greensville County.</i>				<i>Loudoun County.</i>			
<i>Meherrin, Grace.....</i>		57 50	12 50	<i>Shelburne, St. James's, Lees</i>		370 00	
<i>" Christ</i>				<i>burg</i>			
<i>Halifax County.</i>				<i>Meade, Emmanuel, Middle-</i>		50 00	100 00
<i>Antrim, St. John's.....</i>		322 30		<i>burg</i>			15 00
<i>Roanoke, Brick</i>		30 00		<i>Levettsville</i>			
<i>" Catawba</i>			21 00	<i>Louisa County.</i>			
<i>" St. John's</i>				<i>Green Spring, St. John's.....</i>		19 77	
<i>Hanover County.</i>				<i>Trinity, Trinity</i>			
<i>*St. Martin's, Fork</i>		93 25		<i>unenburg County.</i>			
<i>St. Paul's, St. Paul's.....</i>		27 50		<i>Cumberland, St. John's....</i>		10 00	27 00
<i>Hampshire County.</i>				<i>" St. Paul's</i>			
<i>Hampshire, St. Paul's</i>				<i>Madison County.</i>			
<i>" Frankford.....</i>				<i>Bloomfield, Piedmont.....</i>		5 00	
<i>" Zion</i>				<i>" Trinity</i>			
<i>Harrison County.</i>				<i>Marshall County.</i>			
<i>Clarksburg, Bethel.....</i>				<i>Trinity</i>			
<i>Henrico County.</i>				<i>Mason County.</i>			
<i>Henrico, St. John's.....</i>			12 56	<i>Bruce Chapel.....</i>			
<i>Richmond City Monumental.</i>		121 30	267 07	<i>Point Pleasant</i>			
<i>" St. Paul's</i>		65 00	225 40	<i>Matthew's County.</i>			
<i>" St. James's</i>			667 71	<i>Kingston, Christ</i>		5 50	
<i>" Christ</i>				<i>" Trinity, Urbana</i>			40 00
<i>Henry County.</i>				<i>Mecklenburg County.</i>			
<i>Patrick, Christ, Martinsville</i>		83 55		<i>St. James's, Old Church.....</i>		7 00	
<i>Isle of Wight.</i>				<i>" St. James's</i>		13 00	
<i>Newport, Christ, Smithfield.</i>		2 50	12 50	<i>" St. Andrew's.....</i>		19 03	
<i>" Old Church.....</i>				<i>St. Luke's, St. Luke's.....</i>			
<i>James's City.</i>				<i>" Clarkesville.....</i>			11 00
<i>Bruton, —, Williamsburg</i>		128 50		<i>" St. Timothy's.....</i>			
				<i>Middlesex County.</i>			
				<i>Christ Church, Christ.....</i>		29 50	100 00

* In July No. SEVENTH or MISSIONS, \$39 credited to "St. Martin's Church," but no specification as to County accompanied the remittance. It is here credited, at a venture, to St. Martin's, Hanover Co.

VIRGINIA—Continued.		Domestic.	Foreign.	VIRGINIA—Continued.		Domestic.	Foreign.
Nansemond County.				Roanoke County.			
Suffolk, St. Paul's.....				Salem, Trinity.....			
Chuckstock, St. John's.....				" St. John's.....		55	00
Nelson County.				Rockbridge County.			
Nelson, Trinity.....				Latimer, Grace, Lexington..		102	00
" Christ, Callaway..		57	17	Rockingham County.			
" Rockfish.....				Rockingham, P. Republic..		2	25
" St. Paul's, N. Market				Southampton County.			
" Grace.....		18	60	Meherrin Parish.....		81	06
" Tye River.....				Spotsylvania County.			
New-Kent County.				St. George's, St. George's		264	72
St. Peter's, St. Peter's ..				Fredericksburgh.....		15	25
Norfolk County.				Berkley, Christ.....		19	00
Elizabeth River, Christ, Nor-				" St. John's.....			
folk City.....		143	00	Surry County.			
" St. Paul's..		32	50	Southwark, Lower Surry. ..			
Portsmouth, Trinity, Ports-		45	00	Sussex County.			
mouth.....		55	00	Albemarle, Immanuel.....			
" St. John's, do.....		52	36	Warren County.			
Northampton County.				Front Royal.....		8	00
Hungar's, Hungar's.....		75	00	Washington County.			
" Christ.....				Holston, St. Thomas's, Ab-			
Ohio, Wheeling.				ngdon.....			
St. Matthew's.....		125	00	Westmoreland County.			
St. John's, St. John's.....		10	00	Washington, St. Peter's....		43	69
Orange County.				Cople, Oak Grove.....		9	58
St. Thomas's, St. Thomas's.		20	62	Montross, St. James's.....		41	02
Pittsylvania County.				Nomony Church.....			
Camden, Danville, Epiphany		5	00	Wood County.			
" Emanuel.....		41	25	Trinity, Parkersburg.....			
Powhatan County				Wythe County.			
Genito, Grace.....		20	00	Wytheville.....			
St. James's, Southam, St.				Wetzel County.			
Luke's.....		3	75	Wetzel, St. Paul's.....			
" Immanuel.....		8	50	York County.			
King William.....		73	25	York-Hampton, Grace.....			
Powhatan Parish, St. Luke's				Unknown County ..		2	25
Princess Ann County.				Clover Hill Chapel.....		3	60
Lynnhaven, Chapel.....				Norwood.....		11	60
" Emanuel.....				Munkintown Church.....		136	67
Prince George County.				Miscellaneous ..		1122	92
City Point, St. John's				178 C. & Ch's—29 con. D. M.		120	F. M.
Martin's Brandon, Merch'nts		6	57	NORTH CAROLINA—			
Hope.....		105	14	Asheville, Trinity.....		2	50
" Old Brandon..				Beaufort County, Trinity...			2 50
Prince William County.				Cumberland County, Christ.			
Dettingen, Brentsville, St.		15	00	Chapel Hill, The Cross.....		35	00
James's.....		10	00	Clinton, St. Paul's.....			
Leed's, St. Paul's, Haymarket				Craven County, —.....			
Putnam County.				Deep River, St. Mark's.....			
St. Paul's, Winfield.....				Edenton, St. Paul's.....		145	30
" St. John's.....				Elizabeth City, Christ.....		30	00
" Teye's Valley.....				Fayetteville, St. John's....		120	63
Rappahannock County.				Flat Rock, St. John's in the			
Bloomfield.....				Wilderness.....		82	00
Richmond County.				Goldsborough, St. Stephen's.			
Lunenburg.....		20	00	Granville County, —.....			
Farnham.....				Gatesville, St. Mary's.....			
				Hillsborough, St. Matthew's.			
				Halifax, St. Mark's.....		26	57
				Hertford, Holy Trinity.....		22	00
				Henderson, Holy Innocent's.		30	00
				Iredell, —.....			
				Lenoir, St. Andrew's.....		4	00

	Domestic.	Foreign.		Domestic.	Foreign.
NORTH CAROLINA—Continued.			SOUTH CAROLINA—Continued.		
Jackson Saviour.....		25 25	Richland, Zion.....		38 22
Lexington, Redemption.....			Santee, (North) Messiah.....		
Louisburg, St. Paul's.....			" St. James's.....		
Leaksville, Epiphany.....		17 00	Stono, St. Paul's.....		
Mocksville, St. Phillip's.....			Stateburg, Claremont, Holy		
Murfreesboro', St. Barnabas'.....			Cross.....	40 00	31 24
Northampton, Church of the			Sullivan's L., Grace.....		
Saviour.....			St. Helena's L., St. Helena's		
Newbern, Christ Church.....	173 55		Church.....		
Oxford, St. Stephen's.....	65 06		St. Luke's Parish, (Bluffton).....	35 00	186 85
Plymouth, Grace.....	2 50	21 50	St. Andrew's Parish.....	5 00	63 00
Plym County, St. John's.....			St. John's Parish, Berkeley.....		130 60
Pittsborough, St. Bartholo-			St. Matthew's Parish.....		
mews.....	21 00	28 00	St. Bartholomew's Parish.....		
Rockfish, Christ.....			Society Hill, Trinity.....	20 00	47 25
Raleigh, Christ.....	100 00	38 20	Spartanburg, Advent.....	10 00	
" St. Mary's School..	39 60	51 95	Winyaw, St. George's.....	3 00	
Rutherfordon, —.....			Waccamaw, All Saints'.....	100 00	255 00
Salisbury, St. Luke's.....			Walterboro' St. Jude's.....		70 00
Scotland Neck, Trinity.....	25 00	20 00	St. Thom.'s & St. Denis Par.	20 00	20 00
Summerville, St. Paul's.....		5 00	Prince William's Parish.....		
Tarboro, Calvary.....	30 00	52 00	St. Luke's.....		
Vale Crucis, Holy Cross.....			St. Matthew's.....		
Wadnesborough, Calvary.....			Sheldon Church.....		45 00
Warrenton, Emmanuel.....		55 70	Summerville, St. Paul's.....	11 00	6 00
Washington, St. Peter's.....		70 00	Pineville, St. Stephen's and		
Williamsboro, St. John's.....		66 56	Upper St. John's Parish.....	202 25	133 50
Washington Co., St. Luke's.			Prince Frederick.....	100 00	10 00
Williamston, Advent.....			Wilton, Christ.....		20 00
Wilmington, St. James's.....	125 00	171 92	Miscellaneous.....	75 06	130 00
Windsor, St. Thomas's.....			56 C. & Ch's—28 con. D. M.		
Miscellaneous.....	18 00	239 00	36 " F. M.....	1601 40	5981 37
40 Ch.—9 con'ting to D. Mis.			GEORGIA.—		
23 " F. Mis.....	518 23	1694 56	Augusta, St. Paul's.....	64 00	50 36
SOUTH CAROLINA—			" Atonement.....	20 50	
Abbeville, Trinity.....		5 00	Athens, Emmanuel.....		5 00
Adams, Rem Chapel.....	16 65		Atlanta, St. Philip's.....		
Aiken, Church of St. Thad-			Albany, St. Paul's.....		
deus.....	21 00	7 28	Cass County, Ascension.....		
Anderson, Grace.....			Clarksville, Grace.....	14 25	
Barhamville.....		80 00	" Holy Cross.....		4 00
Barnwell, Church of the Holy			Columbus, Trinity.....	68 00	122 00
Apostles.....			Darien, St. Andrew's.....		
Beaufort, St. Helena's.....	2 00	1290 45	Glyn, St. David's.....		
Bradford Springs, St. Phillip's			Marietta, St. James's.....	42 00	45 00
Camden, Grace.....	26 40	28 00	Madison, Advent.....		
Chester, Emmanuel.....			Milledgeville, St. Stephen's..	25 00	
Columbia, Trinity.....	185 14	51 63	Montpelier, St. Luke's.....		5 00
" Mediator.....		70 25	" Epis. Just.....		60 00
Charleston, Calvary.....	31 18	110 12	Macon, Christ.....		20 00
" St. Philip's.....	53 00	771 33	Ogeechee Mission.....		10 00
" St. Michael's.....	186 10	398 90	Rome, St. Peter's.....		
" St. Paul's.....	85 11	120 51	Savannah, Christ.....	71 00	176 00
" St. Peter's.....	186 88	1086 50	" St. John's.....	181 00	138 50
" Grace.....	96 00	327 00	" Ladies Af. Sew.		
" St. Stephen's			" Society.....		332 00
" Chapel.....		13 24	" Ladies' Chinese,		
" Holy Communion			" Sew. Soc.....		665 12
" Christ Church.....			St. Simon's, Christ.....		
" St. John's.....			St. Mary's, Messiah.....		
Cheraw, St. David's.....	12 00	67 00	Talbotton, Zion.....		
Clarendon, St. Mark's.....		114 85	Miscellaneous.....	5 00	115 50
Christ Church Parish.....		20 00	23 Parishes—8 con. to D. M.		
Edisto Island, C.....	5 00	50 00	14 " F. M.....	470 25	1748 48
Edgefield, Trinity.....	20 00	25 00	FLORIDA—		
Fairfield, St. John's.....			St. Augustine, Trinity.....	20 00	17 50
Giltsionville, Ascension.....			Apalachicola, Trinity.....		22 00
Glensprings, Calvary.....			Jacksonville, St. John's.....	17 00	15 29
Grahamsville, Holy Trinity.	35 00	140 25	Key West, St. Paul's.....	55 00	16 00
Goose Creek, St. James's.....			Monticello, Christ.....		
Greenville, Christ.....			Marianna, St. Luke's.....		
John's Isl., St. John's Col'ton	10 00	26 00	Pensacola, Christ.....		
James's Island, St. James's..			Micanopy.....		8 00
Mount Pleasant.....	3 00		Quincy, St. Paul's.....		
Newberry, St. Luke's.....			Tallahassee, St. John's.....		
Orangeburg, Church of the			Warrington, St. John's.....		
Redeemer.....			10 Churches—3 con. to D. M.		
Pendleton, St. Paul's.....	22 34	19 50	5 " F. M.....	92 00	78 79

ALABAMA—		Domestic.	Foreign.	TENNESSEE—		Domestic.	Foreign.
Auburn, Trinity				Brownsville, Zion			
Cahaba, St. Luke's	5 00	2 00		Bolivar, St. James's			
Carlowlville, St. Paul's	22 35			Columbia, St. Peter's	16 00	9 00	
Demopolis, Trinity				Clarksville, Trinity	21 00	25 00	
Dallas County, St. David's				Chattanooga, St. Paul's			
Liberty Hill	13 00	19 00		Franklin, St. Paul's	5 00		
Eufaula, St. James's				Greenville, St. James's			
Eutaw, St. Stephen's				Knoxville, St. John's		105 00	
Flyton, St. John's				La Grange, Immanuel			
Florence, Trinity				Maury Co., St. John's			
Greenboro', St. Paul's				Memphis, Calvary	75 00		
Greene County, St. Mark's				Nashville, Christ			
Huntsville, Nativity		31 00		" Holy Trinity			
Jacksonville, St. Luke's				Randolph, St. Paul's			
Livingston, St. Stephen's				Tipton Co., Trinity			
Lowndes County, St. Peter's				Jackson, St. Luke's			
*Mobile, Christ	145 15	114 00		Williamsport, St. Mark's			
" St. John's				Miscellaneous	1 00		
" Trinity				17 Churches—3 con. to D. M.			
Marengo County, St. Michael's	10 00			3 " F. M.	118 00	139 00	
Montgomery, St. John's	32 00	31 00		KENTUCKY—			
Marion, St. Wilfred's Church	9 45	9 50		Bowling-Green, Christ			
Macon, St. Andrew's				Columbus, Christ			
In the Prairies, St. John's				Covington, Trinity			
Selma, St. Paul's	26 00			Cynthiana, Advent			
Talladega		5 00		Danville, Trinity	9 00		
Tuscaloosa, Christ				Elizabethtown, Christ			
Tusculumbia, St. John's	12 00	13 00		Frankfort, Ascension	12 00	20 00	
Uniontown, Union Parish	26 75			Hopkinsville, Grace			
Wilderness, St. John's				Hickman, St. Paul's			
Wetumpka, Christ				Henderson, St. Paul's			
Miscellaneous	12 00			Lexington, Christ		44 50	
28 Churches—10 con. to D. M.				Lexington Fem. Seminary	20 00		
8 " F. M.	313 70	224 50		Louisville, Christ	20 00		
				" St. John's			
				" St. Paul's		91 45	
				" St. Matthew's			
				Jefferson Co.	20 00	153 85	
				Maysville, Nativity	5 00		
				Newport, St. Paul's		15 00	
				Paducah, Grace			
				Princeton, St. John's			
				Paris, St. Peter's	15 15		
				Smithland, Calvary			
				Versailles, St. John's	6 00		
				Washington, Epiphany			
				Shelbyville, Mission			
				Miscellaneous		71 00	
				25 Churches—8 con. to D. M.			
				6 " F. M.	143 90	425 50	
				LOUISIANA—			
				Baton Rouge, St. James's			
				" (West,) St. John's			
				Bayou Gala, St. Mary's			
				Covington, Christ		18 00	
				Donaldsonville, Ascension			
				Franklin, St. Mary's			
				La Fayette, Trinity			
				Magansa, St. Peter's			
				Munroe, Grace			
				Natchitoches, Trinity			
				New-Orleans, Christ		160 00	
				" St. Paul's			
				" Grace			
				" Annunciation	10 00	52 71	
				" St. Peter's			
				" French			
				Plaquemine, Emmanuel	6 05	33 55	
				Rapides, St. James's	21 15		
				Shreveport, St. Mark's			
				St. Francisville, Grace	25 00		
				St. Martinsville, Zion			
				Thibodeaux, St. John's			
				Vermillionville, St. Luke's			
				Miscellaneous	26 50	12 00	
				23 Parishes—3 con. to D. M.			
				4 " F. M.	88 70	216 26	

OHIO—	Domestic.		Foreign.	OHIO—Continued.	Domestic.		Foreign.
Akron, St. Paul's				Akron, Trinity			
Ashtabula, St. Peter's	8 00		5 00	Unionville, St. Michael's			
Bellevue, St. Peter's				Urbana, Epiphany			
Berkshire, Grace				Wakeman, St. John's			
Boardman, St. James's			4 75	Warren, Christ			
Candish, St. Stephen's				Windsor, Christ			
Centerville, St. David's				Wooster, St. James's			
Chillicothe, St. Stephen's	9 00			Worthington, St. John's	4 35		9 00
Cincinnati, Christ	30 50	61 00		Xenia, Christ	3 00		9 58
" St. John's	100 00	391 11		Yellow Springs, Christ	6 00		5 00
" St. Paul's	40 00			Zanesville, St. James's			81 00
" Trinity				Miscellaneous	14 50		90 50
Circleville, St. Philip's	6 00			89 Churches—16 con. to D.M.			
Cleveland, Grace	5 00			34 " F.M.	345 08	1341 31	
" St. John's		15 00		INDIANA—			
" St. Paul's		76 00		Bristol, St. John's	2 50		
" Trinity	31 73			Cambridge, Trinity			
Columbia, St. Luke's				Connersville, Trinity	1 00		
Columbus, St. Paul's				Crawfordsville, St. John's	2 00		
" Trinity		25 00		Delphi, St. Mary's	3 50		
Cross Creek, St. James's		5 00		Evansville, St. Paul's			
Cuyahoga Falls, St. John's		22 00		Fort Wayne, Trinity			
Dayton, Christ		10 00		Hagerstown, Trinity			
Delaware, St. Peter's		20 00		Indianapolis, Christ	25 00		
Dresden, Zion		37 00		Jeffersonville, St. Paul's			
East Liverpool, St. Stephen's				Lafayette, St. John's			
East Plymouth, St. Stephen's				Laporte, St. Paul's	9 00		
East Springfield, St. John's				Lawrenceburgh, Trinity			
Elyria, St. Andrew's				Leavenworth, Immanuel			
Euclid St. Paul's				Lima, St. Mark's	4 00		
Franklin, Christ				Logansport, Trinity			
Fremont, St. Paul's		5 00		Madison, Christ			
Gallipolis, St. Peter's				Michigan C., Trinity	3 00		20 00
Gambier, Harcourt		251 60		Mishawaka, St. Paul's			
Grafton, St. Stephen's				New Albany, St. Paul's			
Granville, St. Luke's		5 00		New Harmony, St. Stephen's			
Greenville, St. Paul's				Peru, St. James's			
Hamilton, St. Matthew's				Pittsburgh, St. Peter's			
Hartsgrove, St. Paul's				Richmond, St. Paul's	4 00		10 10
Hillsboro', St. Mary's	7 00			Terre Haute, St. Stephen's	7 00		
Hudson, Christ				Vanderburgh County Trinity			
Huron, Christ		5 00		Vincennes, St. James's			
Ironton, St. Paul's				Worthington, St. Matthew's	5 60		
Jamesville, St. James's		11 00		Miscellaneous	2 00		
Jefferson, Trinity				25 Parishes—10 con. to D.M.			
Kingston, St. James's				2 " F.M.	78 90	30 10	
Lancaster, St. John's		17 00					
Madison, St. Matthew's		1 00		Aurora, Trinity			
Mansfield, Grace		22 25		Alton, St. Paul's			
Marietta, St. Luke's		10 00		Albion, St. John's			20 00
Marion, St. Paul's				Algonquin, do.			
Massillon, St. Timothy's		25 00		Bloomington, St. Matthew's			
Maumee City, St. Paul's				Brimfield, Zion			3 00
Medina, St. Paul's		6 50		Beardstown, St. Andrew's			
Milan, St. Luke's				Carlisle, St. Paul's			
Mill Creek, St. Mark's				Cass County, Lancaster			50 00
Mt. Vernon, St. Paul's		6 72		Chester, St. Mark's			
" Christ				Chesterfield, St. Peter's			
Newark, Trinity		4 30		Chicago, St. James's	18 00		
Newton Falls, St. Mark's				" St. Ansgarius	10 00		
Norwalk, St. Paul's		27 00		" Atonement	19 00		20 00
Ohio City, St. John's				" Trinity	30 02		85 00
Painesville, St. James's	7 00			" Grace			
Piqua, St. James's				OKLAHOMA—			
Pomeroy, Grace		11 00		Okla. St. Luke's			
Portsmouth, All Saints	15 00	15 00		Edwardsville, St. Andrew's			
Plymouth, Ohio St. Mat'w's	4 00			Erinsdale, Christ			
Rome, St. Peter's				Farmington, Calvary	5 00		10 25
Roscoe, Immanuel				Farm Ridge, St. Andrew's			
Sandusky, Grace				Freeport, Zion			
Springfield, Christ		25 00		Galena, Grace			
St. Clairsville, St. Thomas's				Grand Detour, St. Peter's			
Steubenville, St. Paul's	26 00	26 00		Jacksonville, Trinity			
Strongsville, St. Philip's				Juliet, Christ			
Toledo, Trinity	28 00			Jubilee College	20 51		
				Kickapoo, St. Luke's			
				La Salle, St. Mark's			
				Limestone Prairie, Christ	7 75		

		Domestic.	Foreign.			Domestic.	Foreign.
ILLINOIS—Continued.				WISCONSIN—Continued.			
Lockport, St. John's.....				Delafield, St. Chrysostom.....	10 00	4 00	
McDonn, Zion.....				Fond-du-Lac, St. Paul's.....	5 00		
Metamora, Christ.....				Grant Co., New-California.....			
Mount Sterling, Trinity.....				Christ.....	2 00	2 10	
Morris, St. Thomas.....				Green Bay, Christ.....	5 00	6 00	
Naperville, St. John's.....				Green Lake, Christ.....		4 00	
Ottawa, Christ.....	4 43			Geneva, Holy Communion.....			
Oswego, St. John's.....				Hudson.....	5 00		
Pekin, St. Paul's.....				Duck Creek, Hobart Co.....	8 00		
Peoria, do.....		68 00		Janesville, Trinity.....			
Peru, do.....				Kenosha, St. Matthew's.....	43 00	13 00	
Pittsfield, St. Stephen's.....	5 00			Lisbon, St. Alban's.....			
Providence, Zion.....				Millwaukee, St. Paul's.....	112 00	70 00	
Quincy, St. John's.....	14 65	43 90		" St. John's.....	10 00		
Rockford, Emmanuel.....				" St. James's.....	10 00		
Robinson, Christ.....				Mineral Point, Trinity.....	10 00		
Rushville, do.....				Madison, Grace.....			
Springfield, St. Paul's.....		4 37		Maitowoc, St. James's.....			
St. Charles, St. Eric's.....				Marquette, Trinity.....	2 00	2 00	
Tiskilwa, St. Jude's.....				Maysville, do.....	5 50	5 50	
Uranian, Christ.....				Nashota, St. Sylvanus.....	10 00	11 00	
Vandalia, Grace.....	7 00			N. Prairie, St. George's.....			
Warsaw, St. Paul's.....				Oconomowoc, Zion.....	5 00		
Waukegan, Christ.....				Ozaukee, Emanuel.....			
Waverly, do.....		5 00		Oshkosh, Trinity.....			
Miscellaneous.....	15 00	7 38		Pine Lake, St. Luke's.....			
54 Parishes—11 con. to D. M.				Prescott.....	3 50		
14 " F. M.	156 76	433 33		Portage, St. John's.....			
MICHIGAN—				Racine, Scandinavian.....			
African, Christ.....	5 60	4 00		Racine College.....	5 00	10 00	
Albion, St. James's.....				Sneboygan, Grace.....	3 20	2 80	
Ann Arbor, St. Andrews.....				Steven's Point, Intercession.....	1 00	1 00	
ATTLE CREEK, St. Thomas's.....				Whitewater, St. Luke's.....			
Ann Arbor, St. Michael's and				Waukesha, St. Matthias.....	7 00		
All Angels.....				Watertown, St. Paul's.....		5 00	
Coldwater, St. Mark's.....				Warren, All Saints'.....			
Clinton, St. Patrick's.....	3 70			Elkhorn, St. John's.....			
Detroit, St. Paul's.....	229 05	62 66		Miscellaneous.....	26 00		
" Christ.....	162 08	73 20		37 Parishes—29 con. to D. M.			
" Mariner's.....	21 61	36 30		17 " F. M.	268 40	176 73	
Dexter, St. James's.....				MINNESOTA—			
Ellettsville, St. Paul's.....		50 75		Beaumont.....			
Ellettsville, St. Paul's.....		10 00		Carlisle.....	5 00		
Grosse Isle, St. John's.....				Clanham.....	2 20		
Hannburgh, St. Stephen's.....				Cottage Grove.....	3 70		
Homer, Christ.....				Douglas.....	4 20		
Ionia, St. John's.....				Fairbault.....	4 10		
Jackson, St. Paul's.....				Hawings.....	9 80		
Jonesville, Grace.....				Point Douglas.....	4 30		
Kalamazoo, St. Luke's.....				Prophet Grove.....	10 30		
Marshall, Trinity.....		46 00		Sauk Rapids.....	4 60		
Monroe, Trinity.....	8 00	19 50		Shakopee, St. Peter's.....	11 40	2 40	
Mt. Clemens, Grace.....				Stillwater, Ascension.....	15 70	5 24	
Niles, Trinity.....	10 00			St. Paul's, Christ.....	5 00		
Pawpaw, St. Mark's.....				St. Peter's.....	14 00		
Plainfield, Christ.....				St. Anthony, Holy Trinity.....			
Pontiac, Zion.....	5 00	5 40		Traverse de Sioux.....	2 50		
Pass-Huron, Grace.....				Waukegan.....	5 00		
Saginaw, St. John's.....		5 00		17 Stations—6 con. to D. M.			
" (East, St. Paul's.....		2 00		2 " F. M.	103 00	7 61	
" (Lower) Trinity.....	10 00	4 00		IOWA—			
St. Clair, Trinity.....				Bellefonte, St. Paul's.....			
Tecumseh, St. Peter's.....				Burlington, Christ.....			
Troy, St. John's.....				Cedar Rapids, Grace.....			
Trenton, St. Thomas's.....				Davenport, Trinity.....			
Waterford, St. Paul's.....	8 00			Des Moines, Advent.....			
Ypsilanti, St. Luke's.....	8 00			Dubuque, St. John's.....	26 00	67 00	
Miscellaneous.....	51 00	5 00		Fort Madison, Hope.....			
25 Parishes—1 con. to D. M.				Iowa City, Trinity.....	2 00	3 20	
12 " F. M.	524 27	369 00		" Mission Farm.....		1 80	
WISCONSIN—				Keokuk, St. John's.....		5 00	
Ashepoo, St. Gloff's.....				Muscantine, Trinity.....			
Beloit, St. Paul's.....		30 00		Miscellaneous.....	1 00		
Bloomfield, Holy Communion.....				11 Stations—2 con. to D. M.			
Berlin, Trinity.....				4 " F. M.	29 00	77 00	
Delavan, Christ.....		2 70					
Deerfield, do.....							

662 Appendix.—Parishes Contributing to Dom. and For. Missions.

	Domestic.	Foreign.			Domestic.	Foreign.
ARKANSAS—			TEXAS—			
Camden,.....			Matagorda, Christ.....			
Eldorado,.....			Houston, Christ.....	18 00		
Little Rock, Christ.....	34 00		Galveston, Trinity.....			
Fayetteville,.....	7 00	45 00	Brazoria, St. John's.....			
Miscellaneous.....			San Augustine, Christ.....			
2 Churches—1 con. to D. M.	41 00	45 00	Nacogdoches, Christ.....			
CALIFORNIA—			San Antonio, Trinity.....			
Benecia, St. Paul's.....			Brenham, St. Peter's.....	5 00		
Emmanuel, Grass Valley.....			Washington, St. Paul's.....			
Nevada, Trinity.....			Fireman's Hill, do.....			
Oakland, St. John's.....			Brownsville, Advent.....	2 50	2 50	
Sacramento, Grace.....			Chapel Hill, St. Luke's.....	5 00		
San Francisco, Grace.....			Austin, Epiphany.....			
Trinity.....			Marshall, Trinity.....			
Stockton, St. John's.....	25 00		Anderson, Redeemer.....			
8 Parishes—1 con. to D. M.			Liberty, All Faith.....			
MISSOURI—			Huntsville, St. Stephen's.....			
Boonville, Christ.....			Lockhart, Immanuel.....	17 00		
Brunswick, St. Ann's.....			Seguin, Redeemer.....			
Bridgetown, Nativity.....			Lavaca, Grace.....			
Fayette, St. Mary's.....	2 50	2 56	Indianola, St. John's.....			
Glasgow, St. Stephen's.....			Miscellaneous.....	20 00		
Hannibal, Trinity.....			21 Parishes—4 con. to D. M.			
Jefferson City, Grace.....			2 " F. M.	50 50	19 50	
Jefferson Barracks, U. S. A.	25 00	10 00	INDIAN TERRITORY—			
Lexington, Christ.....	13 10	4 00	Fort Laramie.....	15 00		
Palmyra, St. Paul's.....			OREGON—			
Pike Co, Prairieville.....			Washington, Christ.....	15 00		
St. Charles, Trinity.....			MISCELLANEOUS.....			
St. Louis, Christ.....	60 00			5128 64	1178 48	
St. Paul's.....	15 00	15 00	LEGACIES.....			
St. George's.....				9093 51	4948 15	
St. John's.....	20 00	10 00				
Grace.....						
St. Joseph, Christ.....	8 00					
Newton, St. John's.....						
19 Parishes—7 con. to D. M.						
5 " F. M.	143 60	41 50				

1,767 Parishes—635 contributing to Domestic Missions,
801 " " Foreign "

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Oct. 1, to Oct. 20, 1855:—

<i>Northampton</i> —St. John's; S. S. Greece	24 79	
<i>Miscellaneous</i> —Rev. C. W. McCrea, his personal contribution at meeting of the Board, for sending forth Missionaries under appointment to Africa and China	100 00	124 79
<i>Hydr Island.</i>		
<i>Pawtucket</i> —St. Paul's, "A Member,"	10 00	
<i>Providence</i> —Grace—St. John's, by E. W. H., 3d Annual Payment education Harriet Robeson and Lydia Godfrey in Africa	40 00	
<i>Wickford</i> —St. Paul's S. S. for Af. S. S.	3 00	
<i>Woonsocket</i> —St. James's, "A Lady," $\frac{1}{2}$	5 00	158 00
<i>Connecticut.</i>		
<i>Hartford</i> —Christ	48 90	
<i>New-York</i> —St. Thomas' S. S., Af. Sch.	25 00	
Redeemer	4 00	
Rt. Rev. Bp. Potter, personal contrib. at the meeting of the Board, for sending forth the Missionaries waiting to go to Africa and China	100 00	
Rev. Dr. Tyng, in payment of special pledge made at the meeting of the Board of Mis. Oct. 18, for the expense of sending out one For. Mis., to be appropriated to the Rev. Mrs. Liggins, for China	1500 00	
<i>Miscellaneous</i> —Part of col. at Ch. of Ascension, during meeting Brd of Mis., Oct. 18	258 75	
<i>Richmond County</i> —Castleton, St. Mary's	10 00	
" New-Brighton, Christ, a member	5 00	
<i>Schenectady</i> —St. George's	5 00	
<i>Setauket</i> —Caroline	3 80	
<i>Yonkers</i> —St. John's, Special Mis. House at Bassa	100 00	

<i>Miscellaneous</i> —W. N. Seymour, Esq., Special Mis. House at Bassa	100 00	
J. A. R., \$10; M. C. R., \$5; F. K. R., \$5; C. G. R., \$5; Athens	25	
Mites for Missions, $\frac{1}{4}$	10 00	21 41
<i>Pennsylvania.</i>		
<i>Germantown</i> —Phila.—Christ, Af. \$85; Chi. \$65	150 00	
<i>Montrose</i> —St. Paul's	13 30	
<i>Mercton</i> —St. Gabriel's	5 00	
<i>Philadelphia</i> —A. C. R. Orphan Asy., Af.	15 00	
" G. T., Orphan Asy., Af.	5 00	
<i>Towanda</i> —Christ	10 00	
" B. J. D., thank off.	10 00	208 30
<i>Virginia.</i>		
<i>Baltimore</i> —St. Mary's Hall, Rev. S. R. Sargeant	25 00	
Calvary, A Member, China	5 00	30 00
<i>Florida.</i>		
<i>Bedford</i> —Heber Par., St. John's	30 00	
<i>Berryville</i> —Grace, E. M. N.	5 00	
<i>Fairfax</i> —D. Wells, Africa	10 00	
<i>Fredericksburg</i> —St. George's	15 00	
<i>Richmond</i> —H. P. Lefebvre's Sch. three Chinese female scholarships, \$75; China, \$25	100 00	
<i>Warrenton</i> —Mrs. M. H. Wallace, China	10 00	170 00
<i>North Carolina.</i>		
<i>Goldsboro'</i> —St. Stephens, Mary B.	1 00	
<i>Wilmington</i> —Thos. H. Wright, Esq., by Rev. Dr. Hawks, $\frac{1}{2}$	5 00	6 00
<i>South Carolina.</i>		
<i>Beaufort</i> —St. Helena, Af. \$30 87	60 87	
China, \$30		
<i>Charleston</i> —St. John's, Mrs. Newton, \$1; 2 children, 10c.	1 10	
Mrs. Jas. Bolan, Africa	50 00	111 97
<i>Tennessee.</i>		
<i>Columbia</i> —St. Peter's	0 00	
<i>Ohio.</i>		
<i>Cleveland</i> —St. Paul's S. S. 3d An. Contrib., 2 Af. scho.	50 00	
<i>Chillicothe</i> —St. Paul's	28 28	78 28
<i>Illinois.</i>		
<i>Toledo</i> —Trinity, Mrs. J. W. Brown, $\frac{1}{2}$	2 50	
Total		\$3,080 90

Acknowledgments.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from October 20 to November 20, 1855 :

Maine.		Miscellaneous—Miss'ry Meeting	
Augusta—St. Mark's, Mrs. Capt. Pope, U. S. N.	5 00	Ascension Ch., Oct. 18, additional,	1 00
Gardner—Christ, \$50; pledged at late meeting of Board in N. York, by Bishop Burgess, for sending out three Missionaries, of which $\frac{1}{2}$ for Africa, Gen. \$22,	\$78 00	Offertory meeting St. Bart's Ch. Oct. 17, $\frac{1}{2}$ collection,	12 22 1241 44
Vermont.		Western New-York.	
Hydenville—St. James'	5 63	Geneva—Mrs. B. and family, $\frac{1}{2}$..	5 00
Massachusetts.		Utica,—Grace, a lady, semi-ann. cont. ed. child, Af.	10 00
Dorchester—Mrs. E. J. W. B., by Rev. Dr. May, ed. boy, Af. named John A. Whipple,	25 00	Rome—Zion, to aid sending out Missionaries to Africa,	15 12
Newton Corner—Grace,	8 00	* Watertown—Trinity, (see note.)	30 12
Miscellaneous—Rev. T. F. Fales pledge for the Missionaries of Africa, Oct. 17, at the meeting of the Board in St. Bartholomew's Church, N. Y.	250 00 283 00	New- Jersey.	
Connecticut.		Princeton—Contribution of a Mother and Daughter,	3 00
Fairfield—(Southport,) Trinity, ..	19 53	Pennsylvania.	
Norwich—Christ,	30 00	Chestnut Hill—	1 00
Trumbull—Long Hill, Grace, Willie A. B., of the S. S., for ed., China,	1 00 50 55	Philadelphia—St. Philip's, Lad. for Miss. Soc.,	30 00
New-York.		(Mantua) St. Andrew's, ..	7 00
Albany—Holy Innocents, Af. ...	5 00	Rev. Dr. Vaughan, special pledge at late meeting of the Board, \$50; Bishop Payne, scholarship, \$30,	60 00
Brooklyn—Col. from churches at a Missionary Meeting in ch. of Holy Trinity, Nov. 4, 1855, ..	150 00	Epiphany, by Rev. Dr. A. Tyng, in part payt. of pledge of 200, towards outfit and salary of three waiting Missionaries, made at last meeting of Bd of Mis., of which \$12 50 specially to China, and same to Af.	150 00
Christ Ch., $\frac{1}{2}$ the sum found by Mrs. H. in the pocket book of her son after his decease, by Rev. E. H. Canfield, D.D.	37 85	Epiphany, by Mr. I. Locke, Parish Treas., for Chi.	100 00
New-York—St. George's,	500 00	Messiah (Port Richmond) I. M., of the S. S.	1 00
" Miscell. two ladies,	500 00	St. James,	94 66
" Rev. Dr. Turner, in redemption of pledge, at late meeting of the Board,	50 00	Pottstown—Christ, additional ..	4 00
Miss Turner, for Africa,	100 00	Pottstown—Christ,	4 00
Wappinger's Falls—Zion, Mrs. Joanna Messier, Af., by Rev. W. Holcomb,	10 00	Washington—Mrs. R. Francis, by Rev. J. Clements,	2 00
Westchester Co.—Pelham, Rev. Mr. Shiras, in redemption of pledge, at late meeting of Board,	50 37	Wellsboro—St. Paul's,	26 00
" Bedford, St. Matthew's Ladies' Missionary Association, ed. "Matt" Partridge, Af.	25 00	West Marlborough—St. James' $\frac{1}{2}$..	50
		Wilkesbarre—Mr. Fuller, Af. \$5. Judge Coningham, \$5,	
		by Rev. Mr. Holcomb,	10 00 511 16
		Delaware.	
		Miscellaneous—Rt. Rev. Bishop Lee sub. at late meeting of the Board in N. Y., towards sending out three additional Missionaries,	50 00

* Watertown, Trinity, Contribution of \$43 04, acknowledged in September No., should have been credited to African Mission.

Maryland.

Baltimore—St. Peter's, S. S. Af.	2 00	
“ Special, pledged at Meet. of Board	100 00	
Easton—Z. Z. Thank Offering,		
½ Af., ½ Chi.	5 00	
Hagerstown—St. John's, a parishioner,	15 00	
Washington, D. C.—Trinity, on acc. of support of Rev. Mr. Holcomb, Africa, assumed by this parish and Christ ch. Cincinnati, Ohio.	78 00	
Mrs. S. R. Cox, ed. R. S. Cox, Af. \$20, the savings of a dear child, decess'd. Af. \$3, G. L. Cummins, \$1, and Lizzie S. Cummins, \$1, Af.	25 00	225 00

Virginia.

Alexandria—A lady, by Dr. May, for Cavalla Press,	5 00	
Missionary Church, Rev. D. F. Sprigg	19 85	
Charlottesville—S. S. of Univ'y of Va.	2 50	
Cumberland Co.—Leighton Parish. St. James, by Rev. O. Bulkley.	18 25	
Fluvanna Co.—Rivanna Parish, S. John's, by Rev. O. Bulkley	40 00	
Lutes Soc., do	19 00	
Dr. A. S. Brent	10 00	
Norfolk—Subscriptions to “Cav. Messenger,”	11 00	
Old Point Comfort—E. J.	2 50	
Miscellaneous—Bishop Meade on account of his pledge at late meeting of the Board, for sending out Missionaries, by Rev. Philip Slaughter,	150 00	254 75

North Carolina.

Elizabeth City—Christ, ed. Af., \$10; Gen., \$40	40 00	
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South Carolina.

Charleston—St. Michael's,	37 85	
St. Philip's, Chi., 35 and 30, Af., 40 and 40	145 00	
Summerville—St. Paul's	10 00	192 85

Georgia.

Savannah—Christ, Miss Louisa J. Ker, ed. Thomas Cranmer, Af.	\$20 00	
Summerville—West Af. Miss'y Soc., ed. “Grace Elliott,” in Miss Williford's School, Af.	20 00	40 00

Alabama.

Uniontown—Union & St. Mic'l's,	10 00	
Russell Co.—St. James in the Wilderness, Af.	50 00	
Tuscaloosa—Christ, ½	25 00	85 00

Kentucky.

Lexington—Young ladies of Miss Jackson's Semin'y; support of Ed. Fairfax Berkley, Af.	30 00	
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Tennessee.

Greenville—St. James', colored people, for Africa	2 00	
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Ohio.

Gambier—Harcourt Parish S. S., ed. girl in China, under Bp. Boone	10 00	
Lancaster—St. John's	15 00	
Springfield—Christ S. S.	6 00	31 00

Miscellaneous.

England—Bath, “A Lady,” by Rev. C. J. Gibson, of Petersburg, Va.	2 50	
France—Paris, Mrs. Julia Roubel	4 00	
Marysville—David Plumb	1 00	
Anonymous—For “the Chinese”	10 00	17 00

Total Oct. 20 to Nov. 20, 1855.....\$2922 43

Total Oct. 1, to Nov. 20, 1855.....\$6048 48

I.

ACT OF INCORPORATION.

An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.—Passed May 13, 1846, by a two-third vote.

THE People of the State of New-York, represented in Senate and Assembly, do enact as follows:—

SEC. 1. All such persons as now are, or may hereafter become members of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

SEC. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom; a copy of which report shall be deposited in the State Library.

SEC. 4. This corporation shall possess the general powers, and be subject to the provisions contained in Title third of Chapter eighteen of the first Part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act shall take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

State of New-York, Secretary's Office:

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, May 27, 1846.

II.

CONSTITUTION

Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, and 1838.

ARTICLE I.

THIS institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ARTICLE II.

THIS Society shall be considered as comprehending all persons who are members of this Church. •

ARTICLE III.

At every triennial meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of thirty members, who, together with the Bishops of this Church, and such persons as became patrons to this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of nomination shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

ARTICLE IV.

To the Board of Missions shall be intrusted the supervision of the general Missionary operations of the Church, with power to establish Missionary stations, appoint missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to

enact all by-laws which they may deem necessary for their own government, and the government of their Committees: provided always, that in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, but the Bishop of the Diocese may select the stations, and may at any time discontinue a station, and in lieu of it establish one elsewhere.

ARTICLE V.

The presiding Bishop of the Church shall be the President of the Board, and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

ARTICLE VI.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter at such time and place as may have been appointed at the previous annual meeting; and also on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-Laws.

ARTICLE VII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions: all of whom shall be *ex officio* members of the Board of Missions. The Board of Missions

shall determine the location of the Committees, respectively. Any Bishop or Bishops present at the place of meeting, shall have a right, *ex officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of the Committees, during the recess of the Board, may be filled by the Committees respectively, subject to the approval of the Board at its next meeting.

ARTICLE VIII.

To the Committee of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

ARTICLE IX.

The Board of Missions shall appoint for each Committee, a Secretary and General agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their approval. Each Committee shall appoint a Treasurer; and the Board shall designate which of the Treasurers, so appointed, shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers may, when necessary, be appointed by each Committee.

ARTICLE X.

For the guidance of the Committees, it is declared that the Missionary field is always to be regarded as one, THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those

which are established *within*, and *Foreign Missions* are those which are established *without* the territory of the United States.

ARTICLE XI.

No clergyman shall be appointed a missionary by the Board, or by either of the Committees, without the recommendation of the ecclesiastical authority of the Diocese to which he belongs, nor shall any missionary be sent to officiate in any Diocese without the consent of the ecclesiastical authority of the same; and no Clergyman shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church, of regular standing; and the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

ARTICLE XII.

The Board of Missions, provided for in the third Article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

ARTICLE XIII.

It is recommended to every member of this Society, to pray to ALMIGHTY GOD for His blessing upon its designs, under the full conviction that unless HE direct us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.

III.

BY-LAWS OF THE BOARD OF MISSIONS.

ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

ARTICLE II.

The Board of Missions, at each of its Annual meetings, shall appoint a Secretary, who shall continue in office until another is appointed in his place, and whose travelling expenses shall be paid.

ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions respectively, shall keep an account with each Missionary of their respective Departments. They shall deposit, in some Bank in the City of New-York, all moneys received by them respectively for Missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such Bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys, so deposited, shall be drawn out of such Bank for Missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no money except by order of their respective Committees. They shall present their accounts duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

ARTICLE VI.

Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a By-Law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this Report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

ARTICLE VII.

There shall be an Annual and Triennial sermon, before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the Session of the Board; and that Committee, whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

ARTICLE VIII.

At the Annual meetings of the Board of Missions, on the first day of the Session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his ab-

sence, of the senior Bishop present, and if there be no Bishop present, then of the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by Morning Prayer, at which the officiating ministers shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at the offertory at such Communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular mission in either, in which case the appropriation shall be made accordingly.

ARTICLE IX.

On the second evening of the Session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

ARTICLE X.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

ARTICLE XI.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the post-office, and the specific object of such meeting inserted in the notice.

ARTICLE XII.

If from the existence of war, disease or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

ARTICLE XIII.

The rules of order, customary in similar bodies, are adopted and shall be observed in this Society, its Board of Missions, and Committees.

ARTICLE XIV.

All other than the foregoing By-laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society: but with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present: the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the report of a Special Committee, recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

IV.

Board of Missions

OF THE

PROTESTANT EPISCOPAL CHURCH.

1853—1856.

Rt. Rev. T. C. Brownell, D.D., LL.D.	Rt. Rev. C. S. Hawks, D.D.
“ H. U. Onderdonk, D.D.	“ W. J. Boone, D.D.
“ W. Meade, D.D.	“ G. W. Freeman, D.D.
“ B. T. Onderdonk, D.D.	“ H. Southgate, D.D.
“ J. H. Hopkins, D.D., LL.D.	“ A. Potter, D.D., LL.D.
“ B. B. Smith, D.D.	“ George Burgess, D.D.
“ C. P. McIlvaine, D.D., D.C.L.	“ George Upfold, D.D.
“ G. W. Doane, D.D., LL.D.	“ W. M. Green, D.D.
“ J. H. Otey, D.D.	“ John Payne, D.D.
“ J. Kemper, D.D.	“ F. H. Rutledge, D.D.
“ S. A. McCoskry, D.D., D.C.L.	“ J. Williams, D.D.
“ L. Polk, D.D.	“ H. J. Whitehouse, D.D.
“ W. R. Whittingham, D.D.	“ T. F. Davis, D.D.
“ S. Elliot, Jr., D.D.	“ T. Atkinson, D.D.
“ A. Lee, D.D.	“ W. I. Kip, D.D.
“ J. Johns, D.D.	“ T. F. Scott, D.D.
“ M. Eastburn, D.D.	“ H. W. Lee, D.D.
“ C. Chase, D.D.	“ H. Potter, D.D.
“ N. H. Cobbs, D.D.	“ T. M. Clark, D.D.
“ W. H. DeLancey, D.D., LL.D., D.C.L.	

LIFE MEMBERS.

The Rev. T. G. Allen.	The Rev. B. C. Cutler, D.D.
“ H. Anthon, D.D.	“ A. Eaton, D.D.
“ A. L. Baurý.	“ T. Edson, D.D.
“ S. C. Brinckle.	“ R. S. Mason, D.D.
“ C. Burroughs, D.D.	“ W. C. Mead, D.D.
“ J. Chapman.	“ R. U. Morgan, D.D.
“ R. B. Croes.	“ S. Nichols.
“ F. H. Cuming, D.D.	“ W. Richmond.
“ J. J. Robertson, D.D.	J. C. Herbert, Esq.
“ J. Rodney.	A. C. Magruder, Esq.

The Rev. R. Sherwood, D.D.	J. Marsh, Esq.
" S. H. Turner, D.D.	C. Morris, M.D.
" P. Van Pelt.	E. A. Newton, Esq.
" J. R. Walker.	G. Pomeroy, Esq.
" B. Wilson, D.D.	

MEMBERS FOR THREE YEARS.

Rev. N. B. Crocker, D.D.	Rev. J. A. Shanklin.
" W. B. Stevens, D.D.	" W. H. Odenheimer.
" Christian Hanckel, D.D.	" R. A. Hallam, D.D.
" P. A. Proal, D.D.	" W. R. Nicholson.
" A. H. Vinton, D.D.	" Benjamin Watson.
" W. E. Wyatt, D.D.	Messrs. William Appleton.
" Francis L. Hawks, D.D., LL.D.	E. F. Chambers.
" C. W. Andrews, D.D.	R. H. Gardiner.
" Jacob L. Clark, D.D.	S. H. Huntington.
" J. H. Morrison.	C. G. Memminger.
" T. C. Pitkin.	G. M. Wharton.
" S. L. Southard.	R. B. Minturn.
" A. C. Coxe.	J. C. Garthwaite.
" M. H. Henderson, D.D.	T. H. Wright.
" William Suddards.	S. J. Donaldson.

SECRETARY OF THE BOARD.

The Rev. Peter Van Pelt, Philadelphia.

V.

MISSIONARY COMMITTEES.

COMMITTEE FOR DOMESTIC MISSIONS.

Office 17 Bible House, Astor Place, N. Y.

The Rev. F. L. Hawks, D.D., LL.D.	Hon. Luther Bradish.
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SECRETARY AND GENERAL AGENT.

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COMMITTEE FOR FOREIGN MISSIONS.

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STATEMENT AND APPEAL,

FOREIGN COMMITTEE PROTESTANT EPISCOPAL CHURCH

EXTRACT FROM THE MINUTES OF THE FOREIGN COMMITTEE,
MARCH 13TH, 1855.

At a Meeting of the Foreign Committee, held on the above-named day, the following Resolutions were adopted, viz. :—

Resolved,—That the present state of the affairs and prospects of this Committee, renders it the duty of the Committee to lay a distinct statement of their condition and responsibilities before the Church, whose representatives and agents they have been constituted for the important work of Foreign Missions.

Resolved,—That the Statement and Appeal following, be adopted and signed by the Committee, with instructions to the Secretaries to give it immediately the widest possible circulation, in circulars addressed to the Bishops, Clergy and Laity, individually, and by its publication in all the religious periodicals of the Protestant Episcopal Church.

Resolved,—That the Secretaries prepare a list of the Churches which have contributed, and those which have not contributed to the Foreign Missionary Treasury during the last year, and that the same be printed, and appended to the following Statement and Appeal.

Resolved,—That, with a view to securing some reliable basis for future appropriations, the Secretary and General Agent prepare a circular letter, to be addressed to Rectors of Parishes, classifying the same, with a request for early information in regard to the probable amount which may be relied upon from each, and of the period of the year when remittances may be looked for.

TO THE BISHOPS, CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH:

The undersigned, the Committee appointed for Foreign Missions, make the following Statement and Appeal:—

In 1835, the Protestant Episcopal Church, through its General Convention, declared itself a Missionary Society or Organization, and created a Board of Missions, to carry out the work which, as a Church, it had thus assumed, both in the Domestic and Foreign fields.

This Convention pledged the Church thus represented, and all the baptized members of this Church, to sustain and carry forward the work of preaching the Gospel at home and abroad;—a work which was thus solemnly undertaken as an obligation and duty to the gracious Saviour, who commanded that His Gospel should be preached to every creature.

Committees for Domestic and for Foreign Missions were severally appointed, and were charged with the duty thus particularly entrusted to them.

Twenty years have passed by since this solemn covenant was made, in the presence of God, and angels, and surrounding men.

The system of voluntary Missionary Societies, by which the members of this Church had before carried on the work of Missions, was by this covenant laid aside; and the funds and means of the whole Church were pledged in their stead, to maintain the great work which was thus assumed by the highest assembled authority of the Church.

Some of the undersigned have been members of the Committee for Foreign Missions during this whole period. All of them have, for several years past, labored in the important work which was thus assigned to them. They have cheerfully and assiduously devoted themselves, according to the wisdom given to them, to the duties of their sacred trust. They have spared no time, or labor, or thought, which was within their command, to forward this great work of the Church, and to fulfil this high command of the exalted Saviour.

At the end of twenty years' labor, although they have been most liberally upheld by a portion of the Churches, they find themselves to a lamentable extent unsustained by the Church at large, and unable to fulfil the duties imposed upon them. They are brought to a position and a crisis, in their responsible relations to the cause committed to them, at which they have no longer the right to be silent, or to suffer the difficulties and embarrassments which they meet, to pass without remonstrance or appeal. They are compelled to say, if the Churches mean to sustain them in this work, it must be in a very different measure from their past experience.

During these twenty years, the field of Missions entrusted to their watchful care has been opening before them in the gracious providence of God, to an extent in the highest degree encouraging and remunerative.

The work in China has gone forward with advancing prosperity and success; and, though partially interrupted by the internal wars in that kingdom, has never been closed for a day, nor retarded to a degree that did not leave an opening, still entirely beyond the power of the Committee to embrace and improve.

The Mission in Africa has advanced in an unprecedented career of prosperity, until the whole western coast is not only open to useful labor, but eager for its employ. There is no limit there to be assigned but the grievous one of the total inability of the Committee to go forward, in paths which the mercy of God has so freely opened before them. The whole present income of the Committee might be expended with the highest advantage and economy in this single field, in the mere response to actual demands for help from those whose desires for Christian teaching have been already excited, without originating for themselves a single aggressive movement.

In Greece, our single venerated brother has been toiling on through a quarter of a century, making the utmost of the limited means allowed him ; and is now asking for the relief of a short tour for his failing health, the expense of which the Committee have no ability to meet.

From South and Central America, the Committee have had the most earnest and encouraging appeals, for Missionaries to preach the Gospel amidst the Papal darkness of those regions, where civil revolutions have opened the widest doors for religious liberty ; while there is among us no religious zeal, or love for the Gospel, or for the souls of men, at all prepared to furnish the means of even entering into the work to which we are so constantly solicited.

From the Sandwich Islands appeals have come to us, one after another, for a Mission there, which, from utter inability to meet, we have not even considered.

Japan has been opened to our advance, and we have been entreated to send upon its untrodden soil the feet of those who preach the Gospel of peace. But such entreaties are addressed to us in vain.

We have not even the ability to maintain our own acquired ground in the promising fields of labor upon which we have already entered.

In 1850 we addressed, as a Committee, a Circular to religious young men in our Colleges and Seminaries, calling their attention to the work of Foreign Missions, and asking their labors for the Lord, under our authorized direction.

Young men have applied, of admirable character and recommendations, and we have not had, nor have we now, the means to send them to the work to which we ourselves had called and encouraged them. At this moment there are waiting, at our invitation, three young servants of Christ, desiring to embark for China, to preach the unsearchable riches of His grace. But we have no funds to send them. One is waiting to join our devoted band in Africa ; but we have no means to gratify his wish.

We have, for years, desired the services of an accomplished physician for our Mission to China. One has been engaged by us for months, fully qualified. But he stands waiting and delayed, because we have not the ability to send him, after we have ourselves called him from other employments to his self-denying work.

Our Treasury is already in debt, for advances in the maintenance of our *present occupied Missionary force abroad*, above ten thousand dollars.

Our main receipts for the present winter have come in, and instead of means to advance in our work, we are unable to pay our present obligations, and are over seven thousand dollars behind the receipts of last year, at the same period of time.

We have sent out every month intelligence of our work, and of our wants, in the Spirit of Missions, to every clergyman in the Church. But more than one half of the clergy have manifested no responsive interest what-

ever. In many cases we are grieved to be informed, that they do not trouble themselves even to read of the work of the Lord in our hands; much less to speak of its demands and results to the people committed to their charge.

For the dissemination of still more intelligence, we have repeatedly sent to the clergy, for distribution among the members of the Church, Occasional Papers, containing interesting histories and facts in our important work. In many cases, and some of those of very important and influential congregations, our bundles of papers have not even been opened, but have been thrown aside with apparent utter indifference and inattention to the call.

We have sent out Agents to present to the Churches the claims of the Missions entrusted to our charge. Some of these Agents have been honored Missionaries, who have hazarded their lives abroad for our Lord Jesus Christ. But many of the Churches have been wholly shut against their appeals. In some cases the clergy have refused them admission to their pulpits as our Agents—and in others, all opportunity of pecuniary collection, or appeal for funds in our behalf.

The parochial clergy constitute, in their canonical rights, our only way of entrance to the attention of the Churches. But though we are the appointed Agents of the Church for this great work, more than half the clergy have neglected to make any presentation of the claims we plead, and we are compelled to submit to the effects of their neglect.

There is no room for any other conclusion, than that the clergy, so far as this statement of facts applies, take upon themselves the responsibility of shutting out the claims of the perishing heathen, the command of our Divine Lord, and the authority of their own Church, from the congregations over which they are placed.

The painful results of all these recited facts, are constant embarrassment in our work, unceasing perplexity in the fulfilment of our trust, a constrained vacillation appearing in our efforts, and inability to carry on the work committed to us in any course of steady, uniform, and healthful advancement.

We have sent abroad Bishops, Missionaries, and Christian females, to preach and propagate the sacred word of God. We have gathered Schools and Churches, and have established Asylums and Families under Christian influence on heathen soil.—All these are dependent on our steady and uniform remittance of funds, for their food and raiment, which is all that we have the power at any time to give. If such remittance be withheld or delayed, suffering and distress must immediately accrue, with no local means of relief. These laborers, worthy of their hire, are thousands of miles from us. We cannot recall them until many months of notice have elapsed. To keep these faithful messengers of Christ alive, without adding to their force, or allowing them to go forward in their work a step in advance, we are already in debt to members of our own Committee and others above ten thousand dollars.

The labor, toil and anxiety which are involved in the management of the arduous work entrusted to us, we are willing cheerfully to bear. The experience and wisdom which in our many years of labor in the cause we may have acquired, we thankfully give to a cause so dear to us and to our Lord.

But it is impossible for us to pursue a course which, in our past experience, has become so harrassing and afflictive. To continue in our present position, under the compulsion of making our tale of brick without straw given to us, cannot be justly demanded of us.

What then, we ask, are the results to which we are compelled to look?

To abandon the Foreign Field of Christian Missions, and recall our laborers home, is an issue so dishonorable to the character, and so destructive to the prosperity of the Church in every branch of its operations and prospects, that we cannot for a moment regard it as possible.

To limit our operations to their present position of growth in the field which we now occupy, and yet continue them there, is impossible. Every attainment makes a necessity for further advance. Every stone we lay is but the preparation for another to be laid upon that, and is an useless labor unless the edifice is to go on to its completion. We cannot but say that we should deem the arbitrary limiting of the work, to be equivalent to its abandonment, exhibiting an outlay which will thus have been made useless and an unfinished attempt, the impossibility of the accomplishment of which, makes all that has been done in it without avail.

To refuse new openings for Missions in other fields, to which we are called, while not involving the same difficulty, would be equally dishonorable and injurious to the Church.

Instead of entering upon new fields of labor, the Committee are now under the absolute necessity of reducing all their estimates for expenditure in the current year, at least one-third, from the amount desired, in urgent appeals and statements of actual need, from their Bishops and Missionaries now abroad.

In this crisis of their affairs, the Committee for Foreign Missions appeal to the Church—

With more than ten thousand dollars debt, on their present scale of operations ;

With seven Missionaries standing at their doors, and asking to be sent abroad, for whom they can make no provision ;

With no ground for expectation, in their customary experience, that either of these embarrassments is to be removed by their remnant of receipts for the current year ;

With their Missions on every field asking for an enlargement, which they have no power to give ;

With unfinished Churches, School-houses, and habitations, on heathen ground, which they have no means to complete ;

With hardly the hope that they can continue to feed and clothe the laborers, male and female, whom they have already in their employ ;

With the painful necessity of reading, at every meeting, letters of application for Christian aid, which they are obliged to refuse ;

With the anguish of hearing from their devoted Bishops and Missionaries, of wants and openings, which they are compelled to disregard ;

With the constantly threatening necessity of dishonoring the drafts which these faithful men make upon them, in the prosecution of their ordered and appointed work,—a necessity repeatedly averted only by the actual advances and responsibilities of individuals of their own body—

The Foreign Committee respectfully ask the Bishops, Clergy, and Laity of the Protestant Episcopal Church, what course of duty remains for them, but solemnly to demand and expect support in the trust committed to them.

The Foreign Committee have thus far, in more than nine months of their current year, received but \$34,000. Less than the same sum in the remaining period of less than three months will not relieve their embarrassments, and enable them to finish the work of the year.

To meet this want, and far more than to meet it, requires nothing but the united and prompt action of the Clergy and the churches committed to them. With more than one hundred thousand communicants, and more than fifteen hundred pastors in the Church, it would seem like a dishonorable suspicion to doubt that it would be met.

They call upon the Church, therefore, with the solemnity and boldness of conscious truth and duty, to consider and to meet this case. They ask Bishops, Clergy and Laity to take it immediately in hand. They beg the liberality and effort of all their brethren, individually and collectively, in the crisis thus presented. They freely say, that the progress, and even the continued existence of their Foreign Missionary work makes the aid demanded indispensable. They have spoken in the plainest, frankest manner. Their brethren have the same interest and obligation in this work with themselves. They can only apologise, by asking with David, "Is there not a cause?" They are willing to run the whole hazard of thus lifting up their voice like a trumpet, because the pressure is great, the burden is intolerable, and the embarrassment must be removed, or Foreign Missions must die in the Episcopal Church ; and this Committee cannot silently assume the responsibility or the shame of their destruction.

OFFICE OF THE FOREIGN COMMITTEE,
19 BIBLE HOUSE, *New-York, March 13th, 1855.* }

HORATIO POTTER,
S. H. TURNER,
S. H. TYNG,
G. T. BEDELL,
P. P. IRVING,
S. D. DENISON,
J. S. ASPINWALL,
STEWART BROWN,
LEWIS CURTIS,
JAMES F. DE PEYSTER,
F. S. WINSTON.

N. B.—To do away with an impression which exists in the minds of some, that the diminished receipts of the Foreign Committee may be fairly attributed to the "hard times" in monetary matters, it is here distinctly stated, that the receipts of the American Board of Commissioners for Foreign Missions, and of the Methodist Missionary Society are larger thus far for the current year, than they were for a corresponding period last year; and those of the Presbyterian Board are equal to what they were last year. The receipts of "The Methodist Missionary Society North" will probably reach \$260,000 by the close of the current financial year.

T A B L E

Of the Churches and Chapels of the Prot. Epis. Church, IN THE SEVERAL DIOCESES.

An asterisk marks the contributing parishes of last year and of the current year to the present time.

Maine.

Augusta, St. Mark's.
*Bangor, St. John's.
*Brunswick, St. Paul's.
Bath, Grace.
Calais, St. Anne's.
Dresden, St. John's.
*Gardiner, Christ.
Oldtown, St. James's.
*Portland, St. Stephen's.
* " St. Luke's.
Rockland, St. Peter's.
Saco, Trinity.
12 Parishes—5 contributing.

New-Hampshire.

Claremont, Trinity.
* " Union.
Cornish, Trinity.
*Concord, St. Paul's.
Dover, St. Thomas's.
*Ellsworth, St. Thomas's.
*Hopkinton, St. Andrew's.
*Manchester, St. Michael's.
Plainfield, Grace.
*Portsmouth, St. John's.
Walpole, St. Peter's.
11 Parishes—6 contributing.

Vermont.

*Arlington, St. James's.
*St. Alban's, Union.
Bellows Falls, Immanuel.
Bennington, St. Peter's.
Berkshire, Calvary.
*Bethel, Christ.
*Brandon, St. James's.
*Burlington, St. Paul's.
*Enosburgh, Christ.
*Factory Point, Zion.
*Fairfax, Christ.
*Fairfield, Trinity.
Guilford, Christ.
*Highgate, St. John's.
*Hydeville, St. James's.
Jericho, Calvary.
*Middlebury, St. Stephen's.
*Montgomery, Union.
Montpelier, Christ.
*Norwich, St. Andrew's.
*Poultney, St. John's.
*Randolph, Grace.
*Royalton, St. Paul's.
*Rutland, Trinity.
Shelburne, Trinity.
*Sheldon, Grace.
Tennmouth, St. Stephen's.
*Vergennes, St. Paul's.
*Wells, St. Paul's.
*Windor, St. Paul's.
Woodstock, St. James's.
31 Parishes—19 contributing.

Massachusetts.

Amesbury, St. James's.
*Andover, Christ.
*Ashfield, St. John's.
*Boston, Trinity.
* " Christ.
* " St. Matthew's.
* " St. Paul's.

Massachusetts contin'd

*Boston, Grace.
* " Messiah.
* " (East,) St. John's.
* " Advent.
* " St. Mark's.
* " St. Stephen's.
* " Seamen's Chapel.
Bridgewater, Trinity.
*Brookline, St. Paul's.
*Cambridge, Christ.
* " St. Peter's.
*Charlestown, St. John's.
*Chelsea, St. Luke's.
*Chinese, Grace.
Clappville, Christ.
*Dedham, St. Paul's.
*Dorchester, St. Mary's.
Fall River, Ascension.
Great Barrington, St. James's.
*Greenfield, St. James's.
*Hanover, St. Andrew's.
Hopkinton, St. Paul's.
*Jamaica Plains, St. John's.
Lanesborough, St. Luke's.
*Lawrence, Grace.
Lenox, Trinity.
*Lexington, St. Anna's.
Lynn, St. Stephen's.
Marblehead, St. Michael's.
Medford, Grace.
Millville, St. John's.
*Nantucket, St. Paul's.
*New-Bedford, Grace.
*Newburyport, St. Paul's.
New-Boston, St. Andrew's.
Newton, L. Falls, St. Mary's.
*Northampton, St. John's.
Otis, St. Paul's.
Pawtucket, Trinity.
Plymouth, Christ.
*Pittsfield, St. Stephen's.
*Quincy, Christ.
*Roxbury, St. James's.
* " (West,) St. John's.
*Salem, St. Peter's.
*Springfield, Christ.
Stockbridge, St. Paul's.
*Swansea, Christ.
*Taunton, St. Thomas.
*Van Duesenbury, Trinity.
*Waltham, Christ.
*Wilkinsville, St. John's.
*Worcester, All Saints's.
*Wood's Hole, Messiah.
61 Parishes—35 contributing.

Rhode-Island.

*Bristol, St. Michael's.
Crompton, St. Philip's.
*East Greenwich, St. Luke's.
Greenville, St. Thomas's.
*Jamestown, St. Matthew's.
*Johnston, St. Peter's.
Kingston, St. Paul's.
*Lonsdale, Christ.
Manville, Emmanuel.
*Middletown, Holy Cross.
*Newport, Trinity.
* " Zion.
* " Emmanuel.
* " St. Paul's.
*North Providence, St. Paul's.

Rhode-Island continued.

*Pawtucket, St. Paul's.
*Portsmouth, St. Paul's.
* " St. Mary's.
*Providence, St. John's.
* " Grace.
* " St. Stephen's.
* " St. Andrew's.
Phoenix Missionary Station.
*Tower Hill, St. Paul's.
*Warren, St. Mark's.
*Wakefield, Ascension.
*Westerley, Christ.
*Wickford, St. Paul's.
Woonsocket, St. James's.
29 Parishes—21 contributing.

Connecticut.

Ansonia, Christ.
*Bantam Falls, St. Paul's.
Bethany, Christ.
Bethel, St. Thomas.
Bethlehem, Christ.
*Birmingham, St. James's.
Bloomfield, St. Andrew's.
*Brantford, Trinity.
*Bridgeport, St. John's.
* " Christ.
Bridgewater, St. Mark's.
*Bristol, Trinity.
Broad Brook, Grace.
*Brookfield, St. Paul's.
Brooklyn, Trinity.
Cheshire, St. Paul's.
*Danbury, St. James's.
East Haddam, St. Stephen's.
East Haven, Christ.
*East Plymouth, St. Matthew's.
*Essex, St. John's.
*Fairfield, Trinity.
*Fair Haven, St. Thomas's.
* " St. James's.
*Greenwich, Christ.
* " Emmanuel Chapel.
*Guilford, Christ.
*Hamden, Grace.
*Hartford, Christ.
* " St. John's.
* " Free Chapel.
Hartwinton, Christ.
*Hebron, St. Peter's.
Hitchcockville, Union.
*Huntingdon, St. Paul's.
Kent, St. Andrew's.
Killingworth, Union.
*Litchfield, St. Michael's.
*Manchester, St. Mary's.
*New Britain, St. Mark's.
*Middle Haddam, Christ.
*Middletown, Christ.
Milford, St. Peter's.
Milton, Trinity.
*Monroe, St. Peter's.
*Naugatuck, St. Mary's.
*New Britain, St. Mark's.
*New Canaan, St. Mark's.
*New Hartford, St. John's.
*New Haven, Trinity.
* " St. Luke's.
* " St. Paul's.
* " St. Paul's M.
* " St. Thomas's.
*New London, St. James's.
*New Milford, St. John's.

Connecticut continued.

*New Preston, St. Andrew's.
*Newtown, Trinity.
North Branford, Zion.
*North Canaan, Christ.
Northfield, Trinity.
*Northford, St. Andrew's.
North Guilford, St. John's.
*North Haven, St. John's.
*Norwalk, St. Paul's.
*Norwich, Christ.
* " Trinity.
*Old Saybrook, Grace.
*Oxford, St. Peter's.
*Plymouth, St. Peter's.
Pomfret, Christ.
Poquettanock, St. James's.
*Portland, Trinity.
Quakers' Farms, Christ.
Redding, Christ.
*Ridgefield, St. Stephen's.
Roxbury, Christ.
*Salisbury, St. John's.
*Seymour, Union.
*Sharon, Christ.
South Glastenbury, St. Luke's.
*Southport, Trinity.
*Stamford, St. John's.
Stonington, Calvary.
*Stratford, Christ.
Tarrifville, Trinity.
Thompsonville, Mission Station.
*Trumbull, Christ.
* " Grace.
* " Trinity.
*Wallington, St. Paul's.
Warehouse Point, St. John's.
*Washington, St. John's.
*Waterbury, St. John's.
*Waterlovi, Christ.
*West Hartford, St. James's.
West Haven, Christ.
*Weston, Emmanuel.
*Westport, Christ.
Westville, St. James's.
Wilton, St. Matthew's.
Windham, St. Paul's.
*Windsor, St. Gabriel's.
*Winsted, St. James's.
*Wolcott, All Saints's.
Wolcottville, Trinity.
*Woodbury, St. Paul's.
Zoar, St. James's.
105 Churches—83 contributing.

New-York.

Albany County.

*Albany, Grace.
* " Holy Innocents'.
* " St. Paul's.
* " St. Peter's.
* " Trinity.
*Cohoes, St. John's.
Rensselaerville, Trinity.
West Troy, Trinity.

Clinton County.

Champlain, St. John's.
*Plattsburgh, Trinity.
Rouse's Point, Christ.

Columbia County.

Copake, St. John's.
*Hudson, Christ.

8 Table of Churches and Chapels of the Protestant Episcopal Church.

<p>New-York continued. *Kinderhook, St. Paul's. *Stockport, St. John's.</p> <p>Delaware County. Bloomfield, Grace. *Delhi, St. John's. Hobart, St. Peter's. Walton, Christ.</p> <p>Dutchess County. *Amenia, St. Thomas's. Beekman, St. Mary's. Clinton, Apostles'. Fishkill, Trinity. *Haskill Landing, St. Anna's. *Hyale Park, St. James's. *Lithgow, St. Peter's. *Pleasant Valley, St. Paul's. *Poughkeepsie, Christ. * " St. Paul's. *Red Hook, St. Paul's. Rhinebeck, Messiah. *Wappinger Falls, Zion.</p> <p>Essex County. Essex, St. John's. Keeseville, St. Paul's. Ticonderoga, of the Cross.</p> <p>Franklin County. *Malone, St. Mark's.</p> <p>Fulton County. Johnstown, St. John's.</p> <p>Greene County. *Athens, Trinity. Cairo, Calvary. *Catskill, St. Luke's. Coxsackie, Christ. Greenville, Christ. *Oakhill, St. Paul's. *Prattville, Grace. Windham, Trinity.</p> <p>Herkimer County. *Fairfield, Trinity. Herkimer, Christ. *Little Falls, Emmanuel. Norway, Grace.</p> <p>Kings County. Brooklyn, Calvary. * " Christ. * " Grace. * " Holy Trinity. * " Messiah. * " Redeemer. * " St. Ann's. * " St. John's. * " St. Luke's. * " St. Mark's. * " St. Mary's. * " St. Michael's. * " St. Peter's. * " St. Thomas's. * " (North,) Christ. * " (South,) Ascension. * " St. Paul's. Bushwick, Ascension. East New-York, Trinity. *Flatbush, St. Paul's. *Fort Hamilton, St. John's. Greenpoint, Ascension. *Bay Ridge, (New-Utrecht,) Christ. Williamsburgh, Calvary. * " Grace. * " St. John's. * " St. Mark's. * " St. Paul's.</p> <p>Montgomery County. Amsterdam, St. Ann's. Canajoharie, St. Polycarp's.</p> <p>New-York City and Co. New-York, Advent. * " All Angels'. * " All Saints'. * " Annunciation. * " Ascension. * " Calvary. * " Christ. * " Crucifixion. * " Emmanuel. * " Epiphany. * " Holy Comforter. * " Our Saviour. * " Good Shepherd. * " Grace. * " Holy Apostles'. * " Holy Communion. * " Holy Evangelists'. * " Holy Innocents'. * " Holy Martyrs'. * " Incarnation. * " Intercession. * " Messiah. * " Nativity. * " Redeemer, (Yorkville,)</p>	<p>New-York continued. New-York, Redemption. * " St. Andrew's, (Harlem.) * " St. Ann's. * " St. Barnabas. * " St. Bartholomew's. * " St. Clement's. * " St. Cornelius's. * " St. Esprit. * " St. George's. * " St. Geo. the Martyr's. * " St. James's. * " St. John Evangel. * " St. John Baptist's. * " St. Jude's. * " St. Luke's. * " St. Mark's. * " St. Mary's, (Manhattanville.) * " St. Matthew's. * " St. Michael's, Bloomington. * " St. Peter's. * " St. Philip's. * " St. Sauveur. * " St. Simon's. * " St. Stephen's. * " St. Thomas's. * " St. Timothy's. * " Transfiguration. * " Trinity, with * " St. Paul's and * " St. John's Ch. * " Zion.</p> <p>Orange County. *Cornwall, Holy Innocents'. Goshen, St. James's. *Newburgh, St. George's. *New Windsor, St. Thomas's. Port Jervis, Grace. South Middletown, Grace. Waldoe, St. Andrew's.</p> <p>Otsego County. Buttertuts, Christ. Cherry Valley, Grace. *Cooperstown, Christ. Exeter, St. John's. Garrettsville, St. Mark's. *Morris, Zion. Otsego, Immanuel. *Richfield, St. Luke's. Richfield Springs, St. John's. Unadilla, St. Matthew's. *Little Neck, Zion. Westford, St. Timothy's.</p> <p>Putnam County. Cold Spring, St. Mary's. *Paterson, Christ. *Philipsburg, St. Philip's.</p> <p>Queens County. *Astoria, St. George's. Cold Spring Harb., St. John's. Flushing, St. George's. Glencove, St. Paul's. *Hempstead, St. George's. Jamaica, Grace. *Little Neck, Zion. Manhasset, Christ. *Maspeth, St. Saviour's. *Newtown, St. James's. *Oyster Bay, Christ. *Ravenswood, St. Thomas. *Rockaway, Trinity. *South Oyster Bay, Grace.</p> <p>Rensselaer County. Greenbush, Messiah. Hoosick Falls, St. Mark's. Lansingburgh, Trinity. Scaphiehook, Trinity. Troy, Christ. * " Holy Cross. * " St. John's. * " St. Paul's.</p> <p>Richmond County. *Castleton, St. Paul's. *Clifton, St. John's. *Elliotville, (Castleton,) St. Mary's. *New-Brighton, Christ. Richmond, St. Andrew's, with Trinity Chapel, Factoryville. *Rossville, St. Luke's.</p> <p>Rockland County. Haverstraw, Holy Trinity. Piermont, Christ.</p> <p>Saratoga County. *Ballston Spa, Christ. Burnt Hills, Calvary. Charlton, St. Paul's. Mechanicville, St. Luke's.</p>	<p>New-York continued. Saratoga Springs, Bethesda. Schuylerville, St. Stephen's. Stillwater, St. John's. *Waterford, Grace. West Charlton, St. Mary's.</p> <p>Schoharie County. *Schoharie, St. Andrew's.</p> <p>Schenectady County. *Duanesburgh, Christ. *Schenectady, St. George's.</p> <p>St. Lawrence County. *Canton, Grace. Morrisstown, Christ. Norfolk, Grace. *Ogdensburgh, St. John's. Plattsdam, Trinity. Watlington, St. Paul's.</p> <p>Suffolk County. *Huntington, St. John's. Islip, St. John's. * " St. Mark's. Patchogue, St. Paul's. Sag Harbor, Christ. *Setauket, Caroline. Smithtown, St. James's.</p> <p>Sullivan County. *Monticello, St. John's.</p> <p>Ulster County. Ellenville, St. Paul's. *Esopus, Ascension. *Kingston, St. John's. *Marlborough, Christ. Milton, All Saints'. Rondout, Holy Spirit. Stony Ridge, St. Peter's. *Ulster, Trinity.</p> <p>Warren County. Chester, (Pottersville,) Christ. *Glen's Falls, Messiah.</p> <p>Washington County. *Fort Edward, St. James's. *Granville, Trinity. *Hampton, Christ. Sandy Hill, Zion. *Whitehall, St. Paul's.</p> <p>Westchester County. *Bedford, St. Matthew's. Eastchester, St. Paul's. *Corduan, St. James's. Greenburgh, Zion. Katonah, St. Mark's. Lewisboro', St. John's. *Mamaroneck, St. Thomas's. *Morrisania, St. Ann's. *Morrissania Vill., St. Paul's. Newcanaan, St. Mark's. New Rochelle, Trinity. North Castle, St. Mary's. * " St. Stephen's. *North Salem, St. James's. *Peekskill, St. Peter's. *Pelham, Christ. Pleasantville, St. John's. Portchester, St. Peter's. Rye, Christ. *Scarsdale, St. James the Less. *Sing Sing, St. Paul's. *Somers, St. Luke's. *Tarrytown, Christ. Tuckahoe, St. John's. *Westchester, St. Peter's. *West Farms, Grace. *White Plains, Grace. *Yonkers, St. John's.</p>	<p>Western N. Y. continued. Chautauque County. Dunkirk, St. John's. Forestville, St. Peter's. *Fredonia, Trinity. Jamestown, St. Luke's. Mayville, St. Paul's. Westfield, St. Peter's.</p> <p>Chemung County. *Elmira, Trinity. Jefferson, St. James's.</p> <p>Chenango County. Bainbridge, St. Peter's. Guilford, Christ. *Greene, Zion. Mt. Upton, Grace. New Berlin, St. Andrew's. Norwich, Emmanuel. *Oxford, Trinity. Sherburne, Christ.</p> <p>Cortland County. Cortlandville, Grace. Homer, Calvary.</p> <p>Erie County. Auroraville, St. Paul's. Black Rock, Grace. Buffalo, St. Paul's. * " Trinity. * " St. John's.</p> <p>Genesee County. Batavia, St. James's. *Le Roy, St. Mark's. *Stafford, St. Paul's.</p> <p>Jefferson County. Adams, Emmanuel. Brownville, St. Luke's. Cape St. Vincent, St. John's. Dexter, All Saints'. *Pierrepont Manor, Zion. *Sacket's Harbor, Christ. Theresa, St. James's. Redwood, St. Peter's. *Watertown, Trinity.</p> <p>Lewis County. *Constableville, St. Paul's Chapel. Lowville, Trinity. Turin, St. Paul's.</p> <p>Livingston County. *Dansville, St. Peter's. *Genesee, St. Michael's. *Mount Morris, St. John's. Nunda, Grace. *Avon, Zion.</p> <p>Madison County. Cazenovia, St. Peter's. *Hiland, St. Thomas's. Oneida Depot, St. John's. Perryville, St. Stephen's.</p> <p>Monroe County. Brockport, St. Luke's. Honeoye Falls, St. John's. Mumford, St. George's. *Pittsford, Christ. *Rochester, St. Luke's. * " Grace. * " Trinity.</p> <p>Niagara County. Lewiston, St. Paul's. Lockport, Christ. * " Grace. *Niagara Falls, St. Peter's. Royalton, St. Luke's.</p> <p>Oneida County. Bridgewater, Christ. Clayville, St. John's. Camden, Trinity. Holland Patent, St. Paul's. *New Hartford, St. Stephen's. Oriskany, St. Peter's. Paris Hill, St. Paul's. Rome, Zion. *Utica, Trinity. * " Grace. * " Calvary. * " St. Paul's. Waterville, Grace. Westmoreland, Gethsemane. Whitestown, St. John's.</p> <p>Onondaga County. Baldwinsville, Grace. Fayetteville, Trinity. Geddes, Apostolic. *Jameville, St. Mark's. Jordan, Christ. Liverpool, Ascension. *Manlius, Christ. Marcellus, St. John's. Onondaga, Zion.</p>
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257 Churches and Chapels—117 contributing.

Western New-York.

<p>Alleghany County. *Angelica, St. Paul's. Cuba, Christ. Hunt's Hollow, St. Mark's. Philipsville, St. Philip's.</p> <p>Broome County. *Binghamton, Christ. Harpersville, St. Luke's. Windsor, Zion.</p> <p>Cattaraugus County. Ellicottville, St. John's. Olean, St. Stephen's.</p> <p>Cayuga County. *Auburn, St. Peter's. Aurora, St. Paul's. *Moravia, St. Matthew's. Montezuma, St. Paul's. Port Byron, St. Paul's.</p>
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<p>Western N. Y. contin'd. Pompey, Christ. *Skaneateles, St. James's. *Syrause, St. Paul's. * " St. James's.</p>	<p>New-Jersey continued. Newark, Christ. " House of Prayer. " St. Philip's. " Grace. " St. Paul's. " St. Matthew's.</p>	<p>Pennsylv. continued. Cumberland County. *Carlisle, St. John's. Dauphin County. *Harrisburg, St. Stephen's.</p>	<p>Pennsylv. continued. North Penn. T., St. James the Less. Rising Sun, Ch. of the Resurrection. Oxford T., Trinity. *Lower Dublin, All Saints'. *Holmesburg, Emmanuel. *Frankford, St. Mark's. *West Philadel., St. Mary's. * " St. Andrew's, Mantua. * " Ch. of the Saviour. Kingsessing, St. James's. Maylandville, Trinity.</p>
<p>Ontario County. *Canandaigua, St. John's. Centerfield, Trinity. East Bloomfield, Zion. *Geneva, Trinity. " St. Peter's. Richmond, St. Paul's. *Vienna, St. John's.</p>	<p>Newtown, Christ. Orange, Grace. " St. Marks. *Pemberton, — Paterson, St. Paul's. *Perth Amboy, St. Peter's. *Penn's Neck, St. George's. *Princeton, Trinity. Plainfield, Grace. Portocolden, St. Matthew's. *Piscataway, St. James's. *Rayway, St. Paul's. Redbank, Trinity Chapel. *Somerville, St. John's. *Salem, St. John's. Swedesborough, Trinity. Spottswood, St. Peter's. Shrewsbury, Christ. South Amboy, St. Stephen's. Trenton, St. Michael's. " (South), St. Paul's. Vernon, St. Thomas's. 64 Parishes—29 Contributing.</p>	<p>Delaware County. *Chester, St. Paul's. *Marcus Hook, St. Martin's. Radnor, St. David's. Concord T., St. John's. Rockdale, Calvary. Darby, Ch. of the Incarnation.</p>	<p>Erie County. Erie, St. Paul's. Waterford, St. Peter's.</p>
<p>Oswego County. *Constantia, Trinity. *Fulton, Zion. *Oswego, Christ. * " Evangelists. Pulaski, St. James's. West Granby, St. Luke's.</p>	<p>*Pennsylvania. Adams County. Huntingdon, Christ. Allegheny County. *Pittsburgh, Trinity. * " St. Paul's. * " St. Peter's. Allegheny City, Christ. *Pittsburgh, St. Andrew's. * " St. James's. " Ch. of the Epiphany. Mt. Washington, Grace. Chawver's Creek, St. Luke's. *Manchester, St. Philip's. Birmingham, St. Mark's.</p>	<p>Fayette County. *Brownsville, Christ. Menallen, Grace. Connelsville, Trinity. *Uniontown, St. Peter's. Dunbar T. St. Paul's.</p>	<p>Schuykill County. *Pottsville, Trinity. Schuylkill Haven, St. James's. Minersville, St. Paul's. Tuscarora, Zion. St. Clair, Holy Apostles'. *Tamaqua, Calvary.</p>
<p>Schuyler County. *Catharine, St. John's.</p>	<p>Seneca County. *Seneca Falls, Trinity. *Waterloo, St. Paul's.</p>	<p>Huntingdon County. Huntingdon, St. John's.</p>	<p>Susquehanna County. *New Milford, St. Mark's. *Montrose, St. Paul's. Springville, St. Andrew's.</p>
<p>Steuben County. *Bath, St. Thomas. Hornellville, Christ. Bradford, St. Andrew's. Howard, Trinity. Hammondsport, St. James's. Coming, Christ.</p>	<p>Indiana County. Blairsville, St. Peter's. Indiana, Christ.</p>	<p>Indiana County. Blairsville, St. Peter's. Indiana, Christ.</p>	<p>Tioga County. *Wellsbrough, St. Paul's.</p>
<p>Tioga County. Candor, St. Mark's. Richford, St. John's. *Owego, St. Paul's.</p>	<p>Lancaster County. *Lancaster, St. James's. " St. John's. *Churchtown, Bangor. Leacock, Christ. *Paradise, All Saints'. Columbia, St. Paul's. Marietta, St. John's. Mount Hope, Hope Chapel.</p>	<p>Lancaster County. *Lancaster, St. James's. " St. John's. *Churchtown, Bangor. Leacock, Christ. *Paradise, All Saints'. Columbia, St. Paul's. Marietta, St. John's. Mount Hope, Hope Chapel.</p>	<p>Washington County. *Washington, Trinity.</p>
<p>Tompkins' County. Danby, Christ. Hector, Trinity. *ithaca, St. John's. *McLean, Zion. Speedsville, St. John's.</p>	<p>Luzerne County. *Wilkesbarre, St. Stephen's. Carbondale, Trinity. Pocono, St. James's. *Scranton, St. Luke's.</p>	<p>Luzerne County. *Wilkesbarre, St. Stephen's. Carbondale, Trinity. Pocono, St. James's. *Scranton, St. Luke's.</p>	<p>Wayne County. *Honesdale, Grace. Salem, St. John's. Sterling, Zion.</p>
<p>Wayne County. *Clyde, St. John's. *Lyons, Grace. *Palmyra, Zion. Sodus, St. John's. *Newark, St. Mark's.</p>	<p>Armstrong County. Kittanning, St. Paul's. Freeport, Trinity.</p>	<p>Lycoming County. *Muncy, St. James's. Williamsport, Christ.</p>	<p>Westmoreland County. Greensburg, Christ. Latrobe, St. John's.</p>
<p>Wyoming County. *Watersfield Springs, St. Clement's. Warsaw, Trinity. Sheldon, St. John's.</p>	<p>Beaver County. Georgetown, George Chnrch. Ohio Township, St. Paul's. New-Brighton, Christ.</p>	<p>Mifflin County. Lewisstown, St. Mark's.</p>	<p>York County. *York, St. John's. 173 Churches and Chapels—69 Contributing.</p>
<p>Yates County. *Penn Yann, St. Mark's. 142 Parishes—59 Contributing.</p>	<p>Berks County. *Morlatine, St. Gabriel's. *Reading, Christ. *Morgantown, St. Thomas's. *Birdsboro', St. Michael's. Reading, St. John's.</p>	<p>Montgomery County. Perkiomen, St. James's. *Whitemarsh, St. Thomas. *Norristown, St. John's. *Pottstown, Christ. Lower Merion, Church of the Redeemer.</p>	<p>Delaware C., Christ. Dover, Christ. Georgetown, St. Paul's. *Lewes, St. Peter's. Laurel, St. Philip's. Little Hill, St. John's. Milford, Christ. *Newark, St. Thomas. Millsborough, St. Mark's. *Newcastle, Immanuel. *Stanton, St. James's. *Smymna, St. Peter's. Sanford, St. Luke's. Milton, St. John the Baptist. *Wilmington, St. Andrew's. * " Trinity. Indian River, St. George's. 24 Churches and Chapels—9 Contributing.</p>
<p>New-Jersey.</p>	<p>Bradford County. Pike, St. Matthew's. *Towanda, Christ. Troy, St. Paul's.</p>	<p>Northampton County. Easton, Trinity.</p>	<p>Delaware C., Christ. Dover, Christ. Georgetown, St. Paul's. *Lewes, St. Peter's. Laurel, St. Philip's. Little Hill, St. John's. Milford, Christ. *Newark, St. Thomas. Millsborough, St. Mark's. *Newcastle, Immanuel. *Stanton, St. James's. *Smymna, St. Peter's. Sanford, St. Luke's. Milton, St. John the Baptist. *Wilmington, St. Andrew's. * " Trinity. Indian River, St. George's. 24 Churches and Chapels—9 Contributing.</p>
<p>*Allentown, Christ. *Belleville, Christ. *Belvidere, Zion. *Burlington, St. Mary's. Bridgeton, — Berkeley, St. Peter's. *Beverly, — Bordentown, Christ. *Camden, St. John's. * " St. Paul's. *Clarkesboro', St. Peter's. Clare's Landing, St. John's. Dover, St. John's. *Elizabethtown, St. John's. * " Christ. Elizabethport, Grace. Frederick, St. Peter's. Glassborough, St. Thomas. Gloucester, Ascension. Hope, St. Luke's. Hoboken, St. Paul's. * " Trinity. Haddonfield, Grace. Hudson, H. Trinity. Jersey City, St. Matthew's. * " Grace. *Knowlton, St. James's. Long Branch, St. James's. Lambertsville, St. Andrew's. *Mullica Hill, St. Stephen's. *Middletown, Christ. Madison, Zion, Grace. *Mount Holly, St. Andrew's. *Morristown, St. Peter's. * " Redeemer. *Millburn, St. Stephen's. New-Brunswick, Christ. *Newark, Trinity.</p>	<p>Bucks County. *Bristol, St. James's. Yardleyville, St. Andrew's. Newtown, St. Luke's. Hulmeville, Grace. Centerville, Trinity. Doylestown, St. Paul's.</p>	<p>Northumberland County. Sunbury, St. Matthew's. Northumberland, St. Mark's. Milton, Christ.</p>	<p>Maryland. Allegheny County. *Cumberland, Emmanuel Pa. Eckhart's Mines, St. Paul's Church. Frostburg, — Church. Mount Savage, St. George's. Loneconing, St. Peter's.</p>
<p>Butler County. Butler, St. Peter's.</p>	<p>Carbon County. Mauchelung, St. Mark's. Summit Hill, St. Philip's.</p>	<p>Philadelphia City. * " Christ. * " St. Peter's. * " St. Paul's. * " St. James's. * " St. Andrew's. * " St. Stephen's. * " Grace. * " Ch. of the Epiphany. " Ascension. * " St. Luke's. " Atoneinent. " St. Mark's. " Mediator. " St. John's, Northern Liberties. * " Advent, do. Francisville, St. Matthew's. *Spring Garden, St. Philip's. " Nativity. * " Ch. Redemption. * " St. Jude's. * Kensington, Emmanuel. " St. Bartholomew's. *Port Richmond, Church of the Messiah. South Penn. T., Zion. Southwark, Trinity. " Evangelists'. " Gloria Dei. *Moyamensing, All Saints'. " Ch. of the Crucifixion. " of the Saviour.</p>	<p>Montour County. Danville, Christ.</p>
<p>Centre County. Phillipsburg, Trinity. Bellefont, St. John's.</p>	<p>Chester County. Great Valley, St. Peter's. *New London, St. John's'. Warwick, St. Mary's. *Tequesa, St. Paul's. *West Whiteland, St. Paul's. West Vincent, St. Andrew's. Honeybrook, St. Mark's. West Chester, Ch. of H. Trin. *Phoenixville, St. Peter's. *Downington, St. James's. West Marlboro', St. James's.</p>	<p>Philadelph. City. * " Christ. * " St. Peter's. * " St. Paul's. * " St. James's. * " St. Andrew's. * " St. Stephen's. * " Grace. * " Ch. of the Epiphany. " Ascension. * " St. Luke's. " Atoneinent. " St. Mark's. " Mediator. " St. John's, Northern Liberties. * " Advent, do. Francisville, St. Matthew's. *Spring Garden, St. Philip's. " Nativity. * " Ch. Redemption. * " St. Jude's. * Kensington, Emmanuel. " St. Bartholomew's. *Port Richmond, Church of the Messiah. South Penn. T., Zion. Southwark, Trinity. " Evangelists'. " Gloria Dei. *Moyamensing, All Saints'. " Ch. of the Crucifixion. " of the Saviour.</p>	<p>Montour County. Danville, Christ.</p>
<p>Crawford County. Meadville, Christ. *Reckdale, Calvary.</p>	<p>Clearfield County. Clearfield, St. Andrew's.</p>	<p>Philadelphia County. Germantown, St. Luke's. " Christ. Manayunk, St. David's.</p>	<p>Anne Arundel County. *All Hallows' Parish. *Annapolis, St. Ann's, do. *West River, St. James's, do. Westminster Par. St. Marg't's Severa Par. Patuxent Forge, Ellicott's Chapel.</p>
<p>Columbia County. *Bloomburg, St. Paul's. Derry, St. James's.</p>	<p>Crawford County. Meadville, Christ. *Reckdale, Calvary.</p>	<p>Philadelphia County. Germantown, St. Luke's. " Christ. Manayunk, St. David's.</p>	<p>Balto. City and County. St. Paul's Parish. *Baltimore, Ascension. * " Christ. * " Crummer Chapel. * " Grace. * " Mount Calvary. " St. Andrew's. " St. Paul's. " St. Luke's. " St. Mark's.</p>

10 Table of Churches and Chapels of the Protestant Episcopal Church.

<p><i>Maryland continued.</i> * Baltimore, St. Peter's. " St. Stephen's. " Trinity. " Mission, N. E. District. " " N. W. District. " " S. W. District. " Canton Mission. St. James's Parish. * St. Thomas's do. * Huntingdon, St. John's. * St. John's Ch. in the Valley. * Catonsville, St. Timothy's * " St. Michael's. Sherwood Church. Reisterstown Mission. Griffith's Mount Mission.</p> <p>Balt. and Harford Count's. St. John's Parish.</p> <p>Calvert County. All Saints' Parish. * Christ Church. St. Paul's.</p> <p>Caroline County. * St. John's Parish.</p> <p>Carroll County. Ascension Parish. Trinity do.</p> <p>Cecil County. St. Augustine Parish. * St. Stephen's do. North Elk do. North Sassafra do. Elkton, Trinity. Chesapeake Mission.</p> <p>Charles County. * Durham Parish, Nanjemoy. Port Tobacco do. Trinity do. Wm. and Mary Par.</p> <p>District of Columbia. Washington City, Ascension Parish. * Christ. * Epiphany Parish. Grace Church. * St. John's. * Trinity. * Georgetown, St. John's do. * Rock Creek Church. * Mount Alban Mission. * Georgetown, Christ Church.</p> <p>Dorchester County. * Dorchester Parish. East Newmarket do. * Great Choptank do. Vienna do.</p> <p>Frederick County. * All Saints' Parish. * St. Mark's do. * St. Paul's do. * Zion do. Catoctin, Harriot Chapel.</p> <p>Harford County. St. George's Parish. St. John's do. Christ Church. St. Mary's.</p> <p>Howard County. St. John's Church. Ellicott's Mills, St. Peter's. Elkridge Landing, Grace.</p> <p>How. and Ann Arun. Co's. Queen Caroline Parish. Patapsco Female Institute.</p> <p>Kent County. * Chester Parish. St. Paul's do. Shrewsbury do.</p> <p>Montgomery County. Prince George's Parish. St. Bartholomew's. Mechanicsville, St. John's. * St. Peter's Parish.</p> <p>Prince George County. Holy Trinity Parish. Queen Ann do. * St. John's do. * St. Matthew's do. * St. Paul's do. * St. Thomas's do. * Zion do. Upper Marlboro', Trinity.</p> <p>Pr. Geo. and An. Ar. Co's. St. Philip's Parish.</p>	<p><i>Maryland continued.</i> Pr. Geo. and Charles Co's. St. John's Parish.</p> <p>Queen Ann County. Christ Church Parish. St. Luke's do. * St. Paul's.</p> <p>St. Mary's County. * All Faith. * King and Queen Parish. * St. Andrew's. St. Mary's. William and Mary P arish.</p> <p>Somerset County. Somerset Parish. Spring Hill do. Stepney do. Wicomico do.</p> <p>Somerset & Worc'r Co's. Coventry Parish.</p> <p>Talbot County. St. Michael's Parish. St. Peter's do. Oxford, Trinity.</p> <p>Washington County. St. John's Parish. Clear Spring, St. Andrew's. Sharpsburg, St. Paul's. Hancock, St. Thomas's. * Lapping's C. R.'s, St. Mark's</p> <p>Worcester County. All Hallow's Parish. St. John's do. St. Matthew's do. * Worcester do.</p> <p>Washington County. * College of St. James's. * Hagerston, St. John's. 124 Churches and Chapels—48 Contributing.</p> <p><i>Virginia.</i></p> <p>Accomac County. St. James's, St. James's. * St. George's, St. George's. " St. Michael's.</p> <p>Albemarle County. * Fredericksville, Buck Moun. * " St. Paul's. * " Christ, Charlottesville. * St. Anne's, Trinity No Gard. * Christ. * Walker's, Walker's.</p> <p>Amelia County. * Raleigh, Grubb Hill.</p> <p>Amherst County. * Lexington, St. Luke's, N. Glasgow. * " Ascension, Amh't Court House.</p> <p>Augusta County. * Augusta, Trinity, Staunton. * " Boyden Chapel.</p> <p>Alexandria County. * Fairfax, Christ, Alexandria. * " St. Paul's, do.</p> <p>Bedford County. * Russell, Trinity. * West Russell, St. Thomas's. * Heber, St. John's, Liberty. * Hammer, St. Stephen's.</p> <p>Berkeley County. * Norborne, Mt Zion, Hedgesville. * " Trinity, Martinsb'g. * " Calvary. * Christ.</p> <p>Botetourt County. Botetourt, Grace, Pattersburg. * Woodville, Trinity, Buchanan. * Fincastle, St. Marks.</p> <p>Brooke County. Christ Church, Christ. St. John's, St. John's.</p> <p>Brunswick County. St. Andrew's, St. Andrew's.</p> <p>Buckingham County. Tiltoison, St. Peter's.</p> <p>Campbell County. Moore, St. John's. * Lynchburg, St. Paul's.</p>	<p><i>Virginia continued.</i> Caroline County. St. Margaret's, St. Margaret's. St. Mary's, St. Peter's, Port Royal. * St. Mary's, Grace.</p> <p>Charles City. * Westover.</p> <p>Charlotte County. * Cornwall, Roanoke.</p> <p>Chesterfield County. * Dale, Trinity.</p> <p>Clarke County. * Frederick, Christ, Millwood. * Wickliffe, Grace, Berryville. * " Wickliffe.</p> <p>Culpeper County. * St. Mark's, St. Stephen's. * " St. James's. " St. Paul's.</p> <p>Cumberland County. * Lytleton, Grace. * St. James's. " St. Paul's.</p> <p>Dinwiddie County. Bath, Sapony. * Calvary. * Petersburg, Grace. " St. Paul's.</p> <p>Elizabeth City. * Elizabeth City, St. John's, Hampton. * Old Point, Centurion, Old P.</p> <p>Essex County. * St. Anne's. * South Farmham, St. Paul's.</p> <p>Fairfax County. Truro, Zion, (Court House.) * " Centerville, St. John's. Fairfax Falls. * Pohick Ch.</p> <p>Fauquier County. * Hamilton, St. James's, Warrenton. Cedar Run, St. Stephen's. * Leeds, St. Paul's. Meade, Trinity. * Piedmont, Trinity, Salem.</p> <p>Fluvanna County. * Rivanna, St. John's.</p> <p>Franklin County. Franklin, at Court House.</p> <p>Frederick County. * Frederick, Christ, Winches. " St. Thomas, Middlet.</p> <p>Gloucester County. * Abingdon, Abingdon. * Ware, Ware.</p> <p>Goochland County. St. James's, Northam, St. Paul's. " Beaverdam.</p> <p>Greensville County. * Meherrin, Grace. " Christ.</p> <p>Halifax County. * Antrim, St. John's. * Roanoke, Brick. " Catawba.</p> <p>Hanover County. * St. Martin's, Fork. St. Paul's, St. Paul's.</p> <p>Hampshire County. Hampshire, St. Paul's. " Frankfort. " Zion.</p> <p>Harrison County. * Clarkeburg, Bethel.</p> <p>Henrico County. * Henrico, St. John's. * Richmond City, Monumental. " St. Paul's. " St. James's. " Christ.</p> <p>Henry County. * Patrick, Christ, Martinsville.</p> <p>Isle of Wight. * Newport, Christ, Smithfield. " Old Church.</p>	<p><i>Virginia continued.</i> James's City. * Bruton, —, Williamsb'gh</p> <p>Jefferson County. * St. Andrew's, Zion, Charles town. * " Trinity, Shepherdstown. " St. John's, Harper's Ferry. * " St. Bartholomew's, Leetown. * Norborne Parish, Smithfield, Middleway.</p> <p>Kanawha Co. Kanawha, St. John's, Charleston. " St. Luke's, Salinas. " St. Mark's, Coal-mouth.</p> <p>King George County. * St. Paul's, St. Paul's. * Hanover, St. John's.</p> <p>King William County. St. David's, St. David's.</p> <p>Lancaster County. Christ Church, Christ. " White Chapel.</p> <p>Lewis County. St. Paul's, Weston.</p> <p>Loudoun County. * Shelburne, St. James's, Leesburg. * Meade, Emmanuel, Middleburg.</p> <p>Louisa County. * Green Spring, St. John's. Trinity, Trinity.</p> <p>Lunenburg County. * Cumberland, St. John's. " St. Paul's.</p> <p>Madison County. Bloomfield, Piedmont. " Trinity.</p> <p>Marshall County. Trinity.</p> <p>Mason County. Bruce Chapel. Point Pleasant.</p> <p>Matthew's County. * Kingston, Christ. " Trinity.</p> <p>Mecklenburg County. * St. James's, Old Church. * " St. James's. * " St. Andrew's. St. Luke's, St. Luke's. " Clarksville.</p> <p>Middlesex County. * Christ Church, Christ.</p> <p>Nansemond County. Suffolk, St. Paul's. Chuckatuck, St. John's.</p> <p>Nelson County. * Nelson, Trinity. " Christ, Callaway. " Rockfish. " St. Paul's, N. Market. " Grace.</p> <p>New Kent County. St. Peter's, St. Peter's.</p> <p>Norfolk County. * Elizabeth River, Christ, Norfolk City. * " St. Paul's. * Portsmouth, Trinity, Prison. * " St. John's, do.</p> <p>Northampton County. * Hungar's, Hungar's. " Christ.</p> <p>Ohio, Wheeling. * St. Matthew's. * St. John's, St. John's.</p> <p>Orange County. * St. Thomas's, St. Thomas's.</p> <p>Petersburg County. * Bristol, St. Paul's. " Grace.</p> <p>Pittsylvania County. * Camden, Danville, Epiphany. " Emanuel.</p>
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Table of Churches and Chapels of the Protestant Episcopal Church. 11

Virginia continued.
Powhatan County.
Genito, Grace.
*St. James's, Southam, St. Luke's, Immanuel.
King William.
*Powhatan Parish.

Princess Ann County.
Lynchaven, Chapel.
" Emanuel.

Prince George County.
City Point, St. John's.
*Martin's Brandon, Marchants Hope.
" Old Brandon.

Prince William County.
Dettingen, Brentsville, St. James's.
Leed's, St. Paul's, Haymarket

Putnam County.
St. Paul's, Winfield.
" St. John's.
" Tye's Valley.

Rappahannock County.
Bloomfield.

Richmond County.
Lunenburg.
Farnham.

Roanoke County.
*Salem, Trinity.
* " St. John's.

Rockbridge County.
*Latimer, Grace, Lexington.

Rockingham County.
*Rockingham, F. Republic.

Spotsylvania County.
*St. George's, St. George's, Fredericksburg.
Berkley, Christ.
" St. John's.

Surry County.
Southward, Lower Surry.

Sussex County.
Albemarle, Immanuel.

Washington County.
*Holston, St. Thomas's, Abingdon.

Westmoreland County.
Washington, St. Peter's.
Cople, Oak Grove.
Montross, St. James's.

Wood County.
Trinity, Parker'sburg.

Wythe County.
Wytheville.

Wetzel County.
Wetzel, St. Paul's.

York County.
York-Hampton, Grace.
178 Churches and Chapels—96 Contributing.

*North Carolina.

*Asheville, Trinity.
Beaufort County, Trinity.
Cumberland County, Christ.
Chapel Hill, Church of the Cross.
Clinton, St. Paul's.
Craven County, —.
Deep River, St. Mark's.
Elenton, St. Paul's.
*Elizabeth City, Christ.
Fayetteville, St. John's.
*Flat Rock, do.
Goldborough, St. Stephen's.
Granville County, —.
Gatesville, St. Mary's.
Hickory, St. Matthew's.
Hillix, St. Mark's.
Hertford, Holy Trinity.
*Henderson, Holy Innocent's.
Iredell, —.
Lexington, Redemption.
Louisburg, St. Paul's.
Macon, Epiphany.
Mocksville, St. Philip's.
Northampton, Ch. of the Saviour.
Newburn, Christ Church.

North Carolina contin'd.

*Oxford, St. Stephen's.
*Plymouth, Grace.
Pitt County, St. John's.
Pittsburgh, St. Bartholomew's.
Rockfish, Christ.
*Raleigh, Christ.
Rutherfordton, —.
Salisbury, St. Luke's.
*Scotland Neck, Trinity.
*Summerville, St. Paul's.
*Tarboro, Calvary.
Valle Crucis, Holy Cross.
Wadesborough, Calvary.
Washington County, St. Luke's.
Williamston, Advent.
*Wilmington, St. James's.
Windsor, St. Thomas's.
33 Churches—12 Contributing.

South Carolina.†

Abbeville, Trinity.
*Aiken, Church of St. Thaddeus.
Anderson, Grace.
*Barhamville, — Church.
Barnwell, Ch. of the Holy Apost.
*Beaufort, St. Helena's.
*Bluffton, St. Luke's.
Bradford Springs, St. Philip's.
St. Bartholomew's, do.
*Camden, Grace.
Cannonsborough, Holy Communion.
Chester, Emmanuel.
*Columbia, Trinity.
*Charleston, Calvary.
" St. Philip's.
" St. Michael's.
" St. Paul's.
" St. Peter's.
" Grace.
" St. Stephen's Chap.
*Cheraw, St. David's.
*Clarendon, St. Mark's.
Christ Church, Parish.
*Colleton, St. John's.
*Edisto Island, C.
*Edgefield, Trinity.
Fairfield, St. John's.
Gillisonville, Ascension.
Glennspring, Calvary.
*Grahamville, Holy Trinity.
Goose Creek, St. James's.
*Greenville, Christ.
*John's Island, St. John's.
*John's Island, St. James's.
*Newberry, St. Luke's.
Orangeburg, Ch. of the Redeemer.
*Pendleton, St. Paul's.
*Richland, Zion.
*Santee, (North), Messiah.
Santee, T., St. James's.
" St. Andrew's.
" St. Bartholomew's.
" Christ.
Stono, St. Paul's.
*Stateburg, Claremont.
Sullivan's I., Grace.
St. Helena's I., St. Helena's Ch.
*Society Hill, Trinity.
*Spartanburg, Ch. of the Advent.
*Winyaw, St. George's.
*Waccamaw, All Saints.
*Walterboro', Ashepoo, St. Jude's.
St. Thomas's I., St. Denis Par.
*Prince William's Parish.
St. Luke's do.
St. Matthew's do.
*Pineville, St. Stephen's and Up.
St. John's do.
*Prince Frederick Parish.
*Wilton, Christ.
56 Churches and Chapels—36 Contributing.

Georgia.

*Augusta, St. Paul's.
" Atoneinent.
*Athens, Emmanuel.
Atlanta, St. Philip's.
Albany, St. Paul's.
*Milledgeville, Ascension.
*Clarksville, Grace.
do. Holy Cross.
*Columbus, Trinity.
Darien, St. Andrew's.
Glynn, St. David's.
*Marietta, St. James's.
*Milledgeville, Advent.
*Milledgeville, St. Stephen's.
*Montpelier, St. Luke's.
*Macon, Christ.

Georgia continued.

*Ogeechee Mission.
Rome, St. Peter's.
*Savannah, Christ.
" St. John's.
St. Simon's, Christ.
St. Mary's, Messiah.
Talbotton, Zion.
23 Parishes—11 Contributing.

Florida.

St. Augustine, Trinity.
*Apalachicola, Trinity.
Jacksonville, St. John's.
*Key West, St. Paul's.
Monticello, Christ.
Marianna, St. Luke's.
Pensacola, Christ.
Quincy, St. Paul's.
Tallahassee, St. John's.
Warrington, St. John's.
10 Churches—2 Contributing.

Alabama.

Anburn, Trinity.
Cahaba, St. Luke's.
Carlowville, St. John's.
Demopolis, Trinity.
*Dallas County, St. David's, Liberty Hill.
Enfauia, St. James's.
Enfauia, St. Stephen's.
Elyton, St. John's.
Florence, Trinity.
Greenboro', St. Paul's.
Greene County, St. Mark's.
*Huntsville, Nativity.
Jacksonville, St. Luke's.
Livingston, St. Stephen's.
Lowndes County, St. Peter's.
*Mobile, Christ.
" St. John's.
*Marengo County, St. Michael's.
Montgomery, St. John's.
Marion, Wilred's Ch.
Macoon, St. Andrew's.
In the Prairies, St. John's.
Selma, St. Paul's.
*Tuscaloosa, Christ.
*Tuscumbia, St. John's.
*Uniontown, Union Parish.
Wilderness, St. John's.
Wetumpka, Christ.
28 Churches—1 Contributing.

Mississippi.

Aberdeen, St. John's.
Brandon, St. Luke's.
Canton, Grace.
Claiborne County, Epiphany.
*Church Hill, Christ.
Clinton, St. Matthew's.
Columbus, St. Paul's.
De Soto Co., St. John's.
Early Grove, St. John's.
Grand Gulf, do.
Hermundo, Ascension.
*Holy Springs, Christ.
Holmes Co., Calvary.
Jackson, St. Andrew's.
Kirkwood, St. Philip's.
Lake Washington, St. John's.
Laurel Hill, St. Mary's.
Lexington, Mission.
Madison Co., Chapel of the Cross.
Marshall County, St. Andrew's.
*Natchez, Trinity.
Natchez Co., Messiah.
Okolona, Christ.
Oxford, St. Peter's.
*Pass Christian, Trinity.
Pontotoc, St. John's.
Port Gibson, St. James's.
Raymond, St. Mark's.
Vicksburg, Christ.
Warren County, Mission.
Washington, Advent.
Woodville, St. Paul's.
Yazoo City, Trinity.
" Co., Crucifixion.
32 Churches and Chapels—4 Contributing.

Tennessee.

Brownsville, Zion.
Bolivar, St. James's.
Columbia, St. Peter's.
*Clarksville, Trinity.
Chattanooga, St. Paul's.
Franklin, St. Paul's.

Tennessee continued.

Greenville, St. James's.
*Knoxville, St. John's.
La Grange, Immanuel.
Maury Co., St. John's.
*Memphis, Calvary.
Nashville, Christ.
" Holy Trinity.
Randolph, St. Paul's.
Tipton Co., St. John's.
Jackson, St. Luke's.
Williamson, St. Mark's.
17 Churches—3 Contributing.

Kentucky.

Bowling-Green, Christ.
*Columbus, Christ.
Covington, Trinity.
Cynthiana, Ch. of the Advent.
Danville, Trinity.
Elizabethtown, Christ.
*Frankfort, Ch. of the Ascension.
Hopkinsville, Grace.
Hickman, St. Paul's.
Henderson, St. Paul's.
*Lexington, Christ.
Louisville, Christ.
" St. John's.
" St. Paul's.
" St. Matthew's.
Mayville, Ch. of the Nativity.
*Newport, St. Paul's.
Paducah, Grace.
Princeton, St. John's.
Paris, St. Peter's.
Smithland, Calvary.
Versailles, St. John's.
Washington, Ch. of the Epiphany.
Shelbyville, Mission.
24 Churches—6 Contributing.

Louisiana.

Baton Rouge, St. James's.
" (West), St. John's.
*Bayou Gala, St. Mary's.
Covington, Christ.
Donaldsonville, Ascension.
Franklin, St. Mary's.
La Fayette, Trinity.
Maganasa, St. Peter's.
Monroe, Grace.
Natchitoches, Trinity.
*New-Orleans, Christ.
" St. Paul's.
" Grace.
" Annunciation.
" St. Peter's.
" French.
*Plaquemine, Emmanuel.
Rapid, St. James's.
Shreveport, St. Mark's.
*St. Francisville, Grace.
St. Martinsville, Zion.
Thibodeaux, St. John's.
Vermillionville, St. Luke's.
23 Parishes—5 Contributing.

Ohio.

*Akron, St. Paul's.
*Ashtabula, St. Peter's.
Bellevue, St. Paul's.
Berkshire, Grace.
*Boardman, St. James's.
*Canfield, St. Stephen's.
Centerville, St. David's.
*Chillicothe, St. Paul's.
*Cincinnati, Christ.
" St. John's.
" St. Paul's.
" Trinity.
*Circleville, St. Philip's.
Cleveland, Grace.
" St. John's.
" St. Paul's.
" Trinity.
*Columbus, St. Luke's.
Columbus, St. Paul's.
" Trinity.
*Cross Creek, St. James's.
*Cuyahoga Falls, St. John's.
*Dayton, Christ.
*Findlay, St. Peter's.
*Fresden, Zion.
East Liverpool, St. Stephen's.
East Plymouth, St. Matthew.
East Springfield, St. John's.
Elyria, St. Andrew's.
Euclid, St. Paul's.
Franklin, Christ.
*Fremont, St. Paul's.
Gallipolis, St. Peter's.
*Gambier, Harcourt.

* No particulars have yet been received of the collections recently remitted from North Carolina, amounting to \$778 12.
† In consequence of the peculiar and varying manner in which the Parishes of South Carolina are designated, it may be that some of them are twice registered in the preceding table. The sum total of Parishes is, however, taken from the Dio. Journal.

12 Table of Churches and Chapels of the Protestant Episcopal Church.

<p><i>Ohio continued.</i> Grafton, St. Stephen's. *Granville, St. Luke's. Greenville, St. Paul's. Hamilton, St. Matthew's. Hartsgrove, St. Paul's. Hillsboro', St. Mary's. Hudson, Christ. Huron, Christ. Ironton, St. Paul's. *Jamestown, St. James's. Jefferson, Trinity. Kingston, St. James's. *Lancaster, St. John's. Lyme, Trinity. *Madison, St. Matthew's. *Mansfield, Grace. Marietta, St. Luke's. Marion, St. Paul's. *Massillon, St. Timothy's. *Maumee City, St. Paul's. Medina, St. Paul's. Milan, St. Luke's. Mill Creek, St. Mark's. *Mt. Vernon, St. Paul's. " Christ. *Newark, Trinity. Newton Falls, St. Mark's. *Norwalk, St. Paul's. *Ohio City, St. John's. Painesville, St. James's. Peninsula, Christ. Perry, St. Matthew's. *Piqua, St. James's. Pomeroy, Grace. *Portsmouth, All Saints'. Rome, St. Peter's. Roscoe, Immanuel. Sandusky, Grace. *Springfield, Christ. St. Clairsville, St. Thomas's. *Steubenville, St. Paul's. Strongsville, St. Philip's. *Toledo, Trinity. Troy, Trinity. Unionville, St. Michael's. Urbana, Epiphany. Wickman, St. John's. *Warren, Christ. Windsor, Christ. Wooster, St. James's. *Worthington, St. John's. *Xenia, Christ. *Yellow Springs, Christ. *Zanesville, St. James's. <i>88 Churches—41 Contributing.</i></p>	<p><i>Indiana continued.</i> Michigan C., Trinity. Mishawaka, St. Paul's. New Albany, St. Paul's. New Harmony, St. Stephen's. Peru, St. James's. Pittsburgh, St. Peter's. *Richmond, St. Paul's. Terre Haute, St. Stephen's. Vanderburgh County, Trinity. Vincennes, St. James's. *Wilmington, St. Matthew's. <i>88 Parishes—2 Contributing.</i></p> <p><i>Illinois.</i> Aurora, Trinity. Alton, St. Paul's. *Albion, St. John's. Algonquin, do. Bloomington, St. Matthew's. Brimfield, Zion. Beardstown, St. Andrew's. Carlinville, St. Paul's. Chester, St. Mark's. Chesterfield, St. Peter's. Chicago, St. James's. " St. Ansgarius. " Atonement. " Trinity. " Grace. *Collinsville, Christ. Dixon, St. Luke's. Edwardsville, St. Andrew's. Eldorado, Christ. *Farmington, Calvary. Farm Ridge, St. Andrew's. Freeport, Zion. *Galena, Grace. Grand Detour, St. Peter's. Jacksonville, Trinity. Juliet, Christ. Kicksap, St. Luke's. La Salle, St. Mark's. *Limestone Prairie, Christ. Lockport, St. John's. Mendon, Zion. Metamora, Christ. Mount Sterling, Trinity. Morris, St. Thomas. Napersville, St. John's. Ottawa, Christ. Oswego, St. John's. Pekin, St. Paul's. Peoria, do. Peru, do. Pittsfield, St. Stephen's. Providence, Zion. Quincy, St. John's. *Rockford, Emmanuel. Robinson, Christ. Rushville, do. *Springfield, St. Paul's. St. Charles, St. Eric's. Tiskilwa, St. Jude's. Tremont, Christ. Vandalia, Grace. Warsaw, St. Paul's. Waukegan, Christ. Waverly, do. <i>84 Parishes—10 Contributing.</i></p> <p><i>Michigan.</i> *Adrian, Christ. Albion, St. James's. Ann Arbor, St. Andrew's. Battle Creek, St. Thomas's.</p>	<p><i>Michigan continued.</i> Cambridge, St. Michael's and All Angels'. Cawwater, St. Mark's. *Clamhon, St. Patrick's. *Detroit, St. Paul's. " Christ. " Mariner's. *Dexter, St. James's. *Flint, St. Paul's. *Grand Rapids, St. Mark's. Grosse Ile, St. John's. *Hamburgh, St. Stephen's. Homer, Christ. Ionia, St. John's. *Jackson, St. Paul's. Jonesville, Grace. Kalamazoo, St. Luke's. *Marshall, Trinity. Monroe, Trinity. Mt. Clemens, Grace. Miles, Trinity. Pawpaw, St. Mark's. Plainfield, Christ. *Pontiac, Zion. Pass-Huron, Grace. *Saginaw, St. John's. Troy, St. John's. Trenon, St. Thomas's. Waterford, St. Paul's. Ypsilanti, St. Luke's. <i>35 Parishes—14 Contributing.</i></p> <p><i>Wisconsin.</i> Ashippoo, St. Olof's. Beloit, St. Paul's. Beloit, Holy Communion. *Delavan, Christ. Dartford, Grace. *Elsfeld, St. Chrysostom. *Fond-du-Lac, St. Paul's. *Green Bay, Christ. Green Lake, Christ. Geneva, Holy Communion. Duck Creek, Hobart C. Janesville, Trinity. *Keshish, St. Matthew's. Lisbon, St. Albans'. *Milwaukee, St. Paul's. " St. John's. " St. James's. Mineral Point, Trinity. Madison, Grace. Maitowoc, St. James's. *Marquette, Trinity. *Nashota, St. Sylvanus. N. Prairie, St. George's. Oconomowoc, Zion. Ozaucen, Emmanuel. *Shkosh, Trinity. Pine Lake, St. Luke's. *Racine, Scandinavian. *Sheboygan, Grace. *Steven's Point, Intercession. Whitewater, St. Luke's. Waukesha, St. Matthias. Watertown, St. Paul's. Warren, All Saints'. Elkhorn, St. John's. <i>35 Parishes—11 Contributing.</i></p> <p><i>Minnesota.</i> Fort Ripley, —. Fort Snelling, —.</p>	<p>St. Anthony, Holy Trinity. *St. Paul, Christ. <i>2 Churches—1 Contributing.</i></p> <p><i>Iowa.</i> Bellevue, St. Paul's. Burlington, Christ. Cedar Rapids, Grace. Davenport, Trinity. Des Moines, Advent. *Dubuque, St. John's. Fort Madison, Hope. Keokuk, St. John's. *Muscatine, Trinity. <i>9 Parishes—2 Contributing.</i></p> <p><i>Arkansas.</i> Camden, —. Eldorado, —. *Little Rock, Christ. Fayetteville, —. <i>1 Church—1 Contributing.</i></p> <p><i>California.</i> Sacramento, Christ. San Francisco, Grace. " Trinity. <i>3 Churches.</i></p> <p><i>Missouri.</i> Boonville, Christ. Brunswick, St. Ann's. Bridgeton, Nativity. *Fayette, St. Mary's. Glasgow, St. Stephen's. Hannibal, Trinity. Jefferson City, Grace. *Lexington, Christ. Palmvra, St. Paul's. Pike Co., Prairieville. St. Charles, Trinity. *St. Louis, Christ. " St. Paul's. " St. George's. " St. John's. " Grace. St. Joseph, Christ. Newton, St. John's. <i>18 Parishes—6 Contributing.</i></p> <p><i>Texas.</i> Matagorda, Christ. Houston, Christ. Galveston, Trinity. Brazoria, St. John's. *San Angustine, Christ. Nacogdoches, Christ. San Antonio, Trinity. Brenham, St. Peters. Washington, St. Paul's. Firenao's Hill, do. Brownsville, Advent. Chappel Hill, St. Luke's. Austin, Epiphany. Marshall, Trinity. Anderson, Redeemer. Liberty, All Faith. Huntsville, St. Stephen's. *Lockhart, Immanuel. Seguin, Redeemer. Lavaca, Grace. Indianola, St. John's. <i>21 Parishes—2 Contributing.</i></p>
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1,678 Churches and Chapels.—764 contributing to Foreign Missions.*

POSTSCRIPT.

PENNSYLVANIA.—ADDITIONAL PARISHES; NOT IN UNION.

<p>Adams Co. Petersbur', Christ. Armstrong Co. Wayne, St. Michael's. Beaver Co. Rochester, Trinity. Berks. Birdsboro, St. Michael's.</p>	<p>Blair. Altona, St. Luke's. Bradford. Athens, Trinity. Bucks. Oak Grove, Christ. Clinton Co. Lochleven, St. James's.</p>	<p>Columbia Co. Jerseytown, Christ. Fayette Co. Mt. Braddock, St. Paul's. Laurence Co. Newcastle, Trinity. Mifflin Co. Locke's Mills, Trinity.</p>	<p>Montgomery Co. Upper Merion, (Predes.,) Christ. Philadelphia Co. Philadelphia, St. Thomas, (col'd) " Redeemer, (Seamen.) " Calvary, (Bp. White M.) Susquehanna Co. Lodersville, Grace.</p>
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* In this list of 764 contributing parishes we have included those which, although in some cases large parishes, have contributed only a small sum through their Sunday Schools.